The Missionary Herald

VOLUME CXIV JANUARY 1918 NUMBER 1

IF starting a new year were really like turning a page to begin again, and to write another story on a clean, fresh surface, with what immeasurable delight should we enter upon 1918! To leave behind the horror of the war, to get rid of all the failures and the fears that have burdened 1917, to strike out on a new way of life in a world unhampered by the past—how fine it would be! With what enthusiasm should we wish each other a Happy New Year!

1918

Alas, we cannot shake off the former things so easily; we cannot get away from what happened yesterday, from what we were a year ago, and what we did the last twelvemonth. We must bring over with us into 1918 much that hinders and hurts: the war itself, for one thing; ourselves and our habits, for another; the whole crisscross and rushing world, in which we have floundered both in faith and practice. The old order comes over with us into the new year.

But let us be thankful, some other and happier things also come over. God comes over; the eternal and ever blessed God, our Heavenly Father! And his promises, precious and exceeding great, to put heart into us! And blessed memories and experiences to reënforce our resolves. And the witness of past years to the long, unswerving purpose of God; his Kingdom that through much tribulation comes on unconquerable.

After all, we must be glad that a new year is not cut off from all that has gone before; that in a real sense it, too, comes not to destroy but to fulfill; that it summons us to rise "on stepping stones of our dead selves to higher things." A new year waits at the door of opportunity. It bids us enter to redeem the time. May it prove to us and to all mankind a Happy New Year!

Leave Turkey and Bulgaria Out

SHOULD the United States declare war against Turkey and Bulgaria? We say, unqualifiedly and emphatically, "No." It would be a tactical blunder, an outrage against humanity, and a moral crime.

Neither Turkey nor Bulgaria wishes to get into war with the United States. Both countries have taken pains to prevent such acts as might lead to war; have sought to soften as much as possible the provocation that grew out of their alliance with Germany and with Austria. Moreover, Germany wishes to involve them in conflict with us. She has schemed to that end. Are we tactically to improve the position of the United States by effecting what Germany desires, and by alienating from us two of her unhappy allies that incline to our side? Such a course would be a piece of political folly.

War between the United States and Turkey would mean the seizure of all missionary property in Turkey, the confinement or expulsion of all missionaries, the cessation of relief work and of the distribution of relief funds, and beyond doubt the starving to death of the remnant of the Armenian people thus far saved. It might easily mean, also, the wiping out of other subject races as the German overlords cleared the land of every obstacle to their domination. The way would be open for the last and worst era of atrocities that the Ottoman Empire has yet staged.

And would it be anything else than a moral crime for a nation that has gone into the war, not to make enemies

or to provoke fighting, but to rid out of its path and out of other men's paths what it believes to be an irreconcilable foe of the world's progress, to spread its participation in that war one foot farther than is necessary, or to compel to be among its antagonists those who are trying to hold aloof? If the United States has not entered upon a war of aggression or of reprisals or of general world overthrow, but seeks only to defend human rights against the attack of an arch-enemy, it is morally bound to limit its field of warfare to the utmost, and to leave out of the reckoning whatever it is not compelled to meet in the path of its one purpose.

Submerged China

LATEST reports from North China do not lessen the damage done by the great floods, which began last July. Elsewhere in this number will be found pictures and text revealing the situation at Tehchow, in Shantung. In Central and Eastern Chihli, also, great areas of cultivated land were laid waste. Mr. Hubbard, of Paotingfu, describes a ten days' trip south of that city, during which his boat was pushed over what were formerly cultivated fields, and he came upon villages buried under eight feet of silt. One could go by boat all the way from Tehchow to Lintsing, a distance of seventy miles. The latter station of the Board has its compound on so high ground that it was above the water line, though but a few miles from the city lay the flooded territory. The country fields of all our stations in North China contain flooded areas; destruction and misery are widespread; opportunity for relief is practically unlimited. At Tientsin, the missionaries, compelled to leave the uninhabitable houses of the compound, have rented quarters in a neighboring section of the city, well located to maintain some of the station work, and in particular to reach the student class. The full story of the catastrophe and the detailed statement of what will be needed to restore the mission plants and equipment have yet to be received.

"He Hath Redeemed Jerusalem"

THE capture of Jerusalem by the British forces is an event that thrills the Christian world. The American Board has a special interest therein. From its beginning, this Board has had its eye on the Holy Land. It seemed intolerable to the founders that it should be forever in the grip of Islam. The first missionaries sent out to Turkey, in 1819—Pliny Fiske and Levi Parsons—it was expected would locate in Jerusalem. Their instructions were to the effect that from "the heights of Zion" they should survey not only that land, but surrounding countries; also putting to themselves two main questions, "What good can be done?" and "By what means?"

After these many years, Jerusalem is now freed from the yoke of the False Prophet. It is a staggering blow to Turkish prestige and to the entire Mohammedan world. The full meaning and effect of the event can be determined only in the light of other successes that may attend British arms in Palestine, and, indeed, in the light of the final outcome of the war. It is a cause of rejoicing to Jews as well as to Christians, a token of a freer day for religion in the land where religious liberty was first proclaimed; and a pledge, let us hope, of a juster rule and a fairer chance for all that mixture of races, cults, and communities that for centuries have made turbulent the "City of Peace."

The entry of the conquering troops of Britain into Jerusalem bears little outward resemblance to that scene when One rode in, seated on an ass, while the multitude cried "Hosanna." Yet now, as then, to those who look beyond the outward appearance, it may be given to shout, "Blessed is he that cometh in the name of the Lord."

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Fifty Years—A Jubilee

"A JUBILEE shall that fiftieth year be unto you," says the old writing. And in accordance therewith the Woman's Board of Missions, organized in Boston on January 2, 1868, made its

fiftieth annual meeting, November 14, 15, 16, last, a Jubilee celebration, with special services, the bringing of special gifts for work on the field, and the recognition of many newly organized societies for carrying on the work at home. Organized under the leadership of Mrs. Albert Bowker, with forty charter members, the Board, under the presidency of Mrs. Charles H. Daniels, came to its fiftieth annual meeting with 60,000 members. During its first year the Board raised $5,000 and sent out seven missionaries. In active service today are 134 missionaries and 900 native helpers, in seventy-three mission stations. The Board maintains three hospitals and five dispensaries, thirty-four boarding schools, and more than three hundred kindergartens and day schools, with normal and industrial schools of various capabilities; while the amount collected as a Golden Anniversary gift was announced, at the closing meeting of the celebration on November 16, to be $256,112.35. This sum was well in excess of the aim of $250,000, set five years ago as the amount to be raised in the Jubilee Increase Campaign, as a fund for buildings on the mission fields. Other points set before the campaign committees as goals to be reached were 500 new auxiliaries, and 596 were reported; 250 new contributing societies, and 598 were reported; 25,000 new members, and 24,150 were added; fifty new missionaries, and twenty-two have been secured, three of whom were commissioned during the Jubilee services. The attendance of guests at the Jubilee was 1,052 persons. All Branches, including the Southeastern, which is not a year old, were represented, and twenty-three of the twenty-five Branches sent their full quota of delegates.

The Jubilee Celebration

THE opening feature of the anniversary exercises in honor of the accomplished work of the fifty years was the presentation of the pageant, "The Gift of Light," by churches of Boston and its suburbs. In thirteen episodes, Miss Anita B. Ferris, author of the pageant, had set forth the blessings woman had bestowed on her own sex through the centuries. Beginning with the Biblical tableau, "The Winning of Ruth," through historic or dramatic scenes of the past or of present days in foreign lands, the story of woman's work for woman moved graphically across the stage of Jordan Hall, in Boston, before an audience that filled every seat and all the standing room that the legal regulations would permit to be used, while hundreds of disappointed applicants for tickets were turned away. Probably the most effective episode was that representing the organization of the Board, presented by the Auburndale church, and including in its actors a number of missionaries and "of missionary connection," as one spectator described the personnel; while the old-fashioned hats, gowns, furs, and furbelows spoke volumes for the preservative atmosphere of Auburndale attics.

The fiftieth annual meeting convened and held most of its sessions in Park Street Church, Boston, with parallel services for the overflow audiences in Tremont Temple. Mrs. Ursula Clarke Marsh, one of the pioneers of the Board, spoke of starting for the field in 1868; and was followed by Miss Adelaide B. Fairbank, daughter, granddaughter, and great-granddaughter of American Board missionaries, who told of the ideals of this year's missionary recruits. Dr. Gurubai Karmarkar, of Bombay, India, had come from the field to have a part in the Jubilee, and was a picturesque and vital figure at various sessions of the festivities, notably at Tremont Temple on Friday evening, when in her sumptuous scarlet and gold *sari* she flung her golden flower garlands over President Daniels, and gave her, on behalf of the women of India, an endless roll of tape, in token of the "tie that binds our hearts in Christian love."

Among other speakers from the field were Mrs. John S. Porter, just home from Prague, in Austria; Mrs. H. J. Bennett, of Japan; Miss Fidelia

Phelps, of Africa; Miss Isabelle Phelps, of China; Miss Bookwalter, of Ceylon; and the group from Turkey, including Mrs. John E. Merrill and Miss Foreman, of Aintab; Miss McLaren, of Van; Miss Richmond, of Talas; and Mrs. Luther R. Fowle, of Constantinople. Although it was a "Woman's Board" Jubilee, plenty of masculine flavor was given to the exercises by speeches from Secretaries Patton and Barton and President Moore, of the American Board; by an address by John R. Mott, LL.D.; by the conduct of devotional exercises by Drs. William Allen Knight, A. Z. Conrad, and Sec. H. C. Herring, of the National Council; while at the communion service, led by Secretary W. E. Strong, of the American Board, a representative of each of the denominational societies, led by President Arthur Johnson, of the American Congregational Association, acted as deacons, and passed the bread and the wine to the crowded church full of delegates and attendants.

The Forward Look

IT was a refreshment, in these days of war and suffering, to catch the vision of the forward look as it came out in the closing forenoon of this fiftieth annual meeting. Since the sessions are over, we have learned of the more definite tasks to which the Woman's Board has set itself. It starts upon its second half century with a new framework of organization—the corporation consisting now of two classes of members: representatives of the Branches and members at large. From this membership, officers and a board of forty-eight directors are chosen, and from this board a small executive committee of nine.

At one of the Jubilee sessions, a gift was asked of $350, to provide more adequately for Bible-women's work, with the result of $500 being given in the collection boxes. An offering was taken at the mass meeting on November 15, to start new work in the Philippines, and $1,300 was raised; as well as the salary of a missionary, which was promised so soon as she shall be found; and pledges amounting in all to $5,400, which were received before the echoes of the Jubilee hymns had died away. Plans are well under way for a closer organization of the young women in the churches into clubs and missionary conferences, and the children and Order of the Jubilee Girls are keeping in close touch with the objects to which their gifts have been made in the past year or two.

A Side Light on the War

WHEN we consider the issues that are at stake in this war, and its bearing on the life and progress of the world, we may find help in looking at it from other angles than our single viewpoint. Writing, not to the American Board, but to personal friends in this country, one who is now living in the Orient recently declared:—

"If the American Christians, interested in the spread of the gospel, only realized what Germany's defeat will mean to Christianity in pagan fields, there would not be a pacifist among them. It will be to the people of these fields *prima facie* evidence that their own savage instincts that might is right, that the weak has no place in the world, have been weighed and found wanting. When I read of the pacifists, I wonder if they realize that they are playing directly counter to the spread of the gospel for which they pray."

More particularly, speaking of Japan, the letter says:—

"The destruction of Prussianism means the salvation of Japan, for Japan is fast becoming a Prussian camp. The officers of the army, if reports of utterances are true, are admirers of Germany. Defeat Germany and Japan will take her place as a peaceful neighbor; but should the Central Powers win, Japan must be fought as Germany is being fought."

As the great conflict goes on, it seems that the issue is growing clearer and more determining. It is a world crisis that we face; upon the outcome

turn the destinies of East and West. The welfare of mankind is at stake.

Incidentally, we note the agreement between the United States and Japan concerning their relations with China, which agreement may at length prove acceptable to the Chinese, as marking one hopeful influence of the war upon international affairs, and as indicating that Japan is disposed to ally herself yet more strongly with the forces of democracy in the new age that is emerging.

Engulfed in the War

THE mission of the American Board that has been most completely overridden by the war is the mission to Austria. It is not a large mission; with only one station, at Prague, in Bohemia, but Bohemia lies nearest to Berlin; with but four missionaries, yet all of them have been compelled to withdraw; with but twenty-seven churches, yet the pastors of most of them have been forced to join the Austrian army. The losses and sufferings of these little companies of Christians who uphold the evangelical faith in the land of John Huss make an appealing story, and their unyielding faith and devotion, while their ranks are so decimated, stir the heart with gratitude and rejoicing. Rev. J. S. Porter, one of their missionaries now in this country, has written for the January number of the *Envelope Series* a vivid account of what has befallen this smallest of the Board's missions, which has yet been "as a city that is set on a hill, whose light cannot be hid." This number, entitled "Austria and America," will be ready the second week in January, and will meet the desire of many to know what is happening now to the cause of the free gospel in Austria.

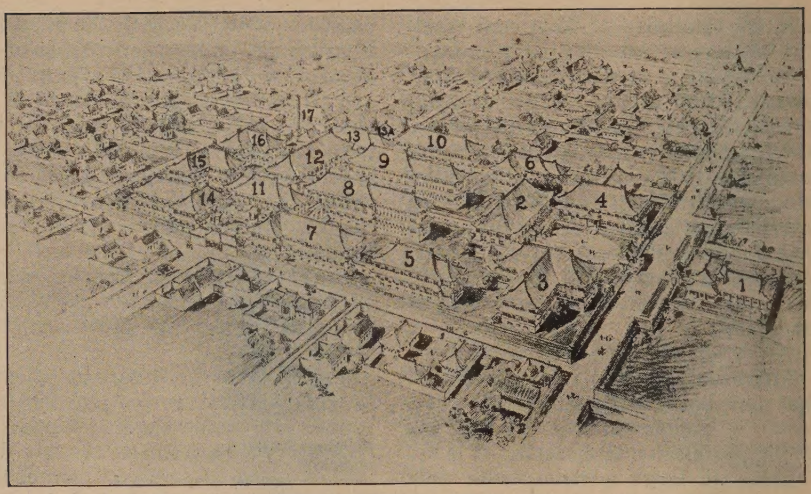
Two New Leaflets

THE article in this number entitled, "Ten Facts the War Has Shot Home," is being reprinted as a leaflet for free distribution among our constituency. A companion leaflet, bearing the title "Now," which sets forth certain definite expansions of work which the American Board must undertake in spite of the absorption of the war, is also in press, and will be available for use with the New Year. We call attention of pastors, corporate members, and all friends of the American Board to the chance they have to help by promoting in the distribution of these direct appeals.

Apply to John G. Hosmer, Agent, 14 Beacon Street, Boston, for as many copies as you can use effectively.

Religious Crisis in Russia

THERE is no need to call attention to the political revolution which is now shaking Russia; the headlines of the daily papers take care of that. It should not be overlooked, however, that a religious revolution of no less magnitude and perhaps of quite as far-reaching importance has also taken place in Russia. The new constitution has for one of its earliest and most significant articles an affirmation of religious liberty which transforms Russia from a land under the grip of an intolerant religious hierarchy to one where every man may accept the religion he will, and every religion may have free course and be glorified. The Church as well as the State in Russia is to be democratized. The enfranchised Russian Church is to have an elective priesthood; its bishops and higher dignitaries are to be chosen by representatives of both clergy and laity. The religious tyranny in which 180,000,000 of people have been held fast is broken. One consequence of this revolution is that, with liberty being given to all faiths and to all churches to establish themselves in Russia, the Roman Catholic Church is permitted the freedom of the land. All its religious orders, including even the Jesuits, may have opportunity within its borders and freedom to teach in the schools. The situation presents a tremendous challenge to the Protestant Church to take advantage of this sudden opportunity, that the simple-minded and devout Russian people may



ARCHITECT'S DRAWING OF PEKING UNION MEDICAL COLLEGE

Perspective view looking northeast

1. Chapel
2. Chemistry Building
3. Anatomy Building
4. Physiology Building
5. Private Ward
6. Future Isolation Building
7. Administration Building
8. Surgical Ward
9. Medical Ward
10. Future Ward
11. Admittance Building
12. Out-Patient Building
13. Pathology Building
13a. Future Pathology Building
14. Nurses' Home
15. Future Children's Building
16. Future Tuberculosis Building
17. Power Plant, Laundry, etc.

have brought to them, in this new day of liberty, the evangelical message.

There are unmistakable signs that the activities of the Vatican are now bent upon preserving the political integrity of Austria as a Roman Catholic country. The Roman Church appears to think more of Austria, even, than of Italy. Its course suggests that the dream of temporal power still possesses the minds of pope and cardinal. With the vision of Russia as a field for its advance, and in the hope of securing such a peace as shall bring to it the special favor of Austria and of Germany, the Roman Church faces the present world situation expectantly.

China's Model Medical College

THE frontispiece of this number calls attention to the laying of the corner stone of the Anatomy Building of the new medical college which the China Medical Board is establishing at Peking, and which it is purposed shall be the equal of the best institutions of similar character in Europe or America. The picture accompanying this note gives an idea of the magnitude of the undertaking and of the importance of this beginning of its accomplishment. The corner stone was laid September 24, with addresses by Minister Reinsch, Dr. Frank Billings, head of the American Red Cross Deputation to Russia and dean of Rush Medical College, who was a visitor in Peking at the time, and Dr. McLean, the head of the new institution.

The college started its work last autumn, with a class in pre-medical studies numbering eight, from various centers as far south as Amoy. Next year a three-year pre-medical course will be established. The two teachers sent out from America for the pre-medical school are said to be men of fine Christian character, who take their turns with the rest in leading chapel exercises. Most of the new students, also, are either Christian men or have previously been in Christian schools. A good start has been made, and hopes are bright as to the contribution of this high-grade professional school to China's medical development.

"Unforgettable Days"

IT is reported that the Kaiser, before leaving Constantinople, on his recent visit to the Sultan, addressed to the latter the following telegram: "Before leaving the territory of the Ottoman Empire, I must again express to your Majesty my warmest and most cordial thanks for the tokens of friendship and the hearty hospitality which your Majesty lavished upon me during the unforgettable days I have spent in Constantinople."

If the purposes and desires of the great majority of peoples engaged in this war are fulfilled, it seems likely that the Kaiser may yet wish he could forget the days in which he encouraged Turkey in war measures from which the rest of the world has drawn back in horror.

A "Close-up" on Theosophy

OCCULT thought thrives upon half lights, vague phraseologies, and the haze of distance. The impressionable West yields to the charm of an Orientalism that it mostly imagines. We have been freshly struck with this fact by coming upon a book notice, in the *Church Missionary Review* for October, of a recent volume entitled, "Theosophy and Christianity." The author of the notice is Mr. Kenneth J. Saunders, literary secretary of the Young Men's Christian Association of India, and a particularly intelligent student of Indian history and life. His note on the book is good-natured but unsparing. Its author, he feels, must be among the simple souls whom the theosophists love to cheat. Her pleasant words concerning the probity and high moral character of theosophists as a whole are absurd. "Let us be quite frank," he says; "they [who promoted theosophy in India] were adventurers, charlatans, and cheats, and no one with any training in weighing evidence will fail to realize that Theosophy, as it developed in India, was based upon fraud and 'flapdoodle,' as Madame Blavatsky loved to call it; that it has gone on from fraud to deliberate suppression of evidence and perversion of the truth; and that its present leader—Mrs. Besant—will take any action, however rash, and stop at no criminal folly, provided she can secure the limelight for herself and her society."

Its Composite Religion

AFTER touching upon the utter disagreement of Christianity and theosophy as has been found by those who have given it careful study in India, and remarking that it is "one thing to sympathize with the great religions of the East, and quite another to be so polite to this strange, modern hotch-potch of confused and distorted thinking, which plays with universes with the abandon of a child blowing soap bubbles, and which is doing untold harm by confusing the minds of the already muddle-headed," Mr. Saunders relates the following personal experience, which gives point to his criticism of the book he is reviewing:—

"I recently visited Adyar, the headquarters of the Theosophical Society in India, and I wish Miss Sturge [the author] could do the same. There she would see a beautiful shady room, in which the central object is a shrine containing colossal marble figures of Madame Blavatsky and Colonel Olcott, the latter in a very American frock coat. These dreadful old people are the central objects of worship; before them is a vast copper vessel, upon which the sacred lotus floats; and above them burns a dim lamp. Round about them are the lesser figures of the world's other prophets—Confucius, Gautama, Mohammed, and the Christ. Above them is a frieze, in which the Cross, the Crescent, and the lingam stand side by side; and over the doorway is the motto, 'There is no religion higher than Truth.' There is no hotch-potch more incredible, or more abominable to truthful minds!"

We commend these utterances of a competent and broad-minded friend of India to those sentimentalists who go into raptures over the imaginations of imaginary mahatmas.

TEN FACTS THE WAR HAS SHOT HOME

A New Year's Challenge

It is a fact

1. That while big oceans separate the United States from Europe and Africa and Asia, they are being crossed as never before, and to one million American soldiers and their friends those lands will never again seem so foreign or so far.

2. That no part of the world can ever more live by itself; it is one world, and the welfare of each country is involved in that of every other country.

3. That the one hope of establishing the spirit of neighborliness and good will among the nations is in putting into all lands the leaven of the gospel of Jesus Christ. Despite surface contradictions, it yet remains that the strongest inspiring and uniting force in the world is Christianity.

4. That the modern foreign missionary enterprise is an undertaking of first importance and of immeasurable value for the remaking of the world. It stimulates and guides the awakening spirit of democracy.

5. That the support of foreign missions by the Christian Church hitherto has been pitifully meager and partial. Compared with the response to the war appeals, the appeal for the missionary campaign has fallen dead upon most Twentieth Century Christians, and is yet appreciated by but a beggarly few.

6. That there is money enough to be had when hearts are stirred, purses really opened, and people move together to do what they feel must be done. Witness Liberty Bonds, Red Cross and Christian Association drives, and all the rest of the war philanthropies. There are measures of giving which urgency approves, far beyond those that a comfortable indifference conceives possible.

7. That it is time for the Church to wake up to the splendor, the size, and the significance of its foreign missionary undertaking, and to get behind it as we are getting behind the war. It is as shameful as it is absurd to contribute dollars to the destroying of men and nations, and nickels to the redeeming of mankind.

8. That when the boys come back from the war and its tremendous demands, they will not value highly a Church that is seeking just to keep itself alive and to maintain socials and suppers. They will want to find "something doing" that is worth while, something that challenges the larger spirit that has been stirred within them.

9. That when they come from the battlefields, where they have fought beside men of strange lands and races, and have seen life as one, when bared to its fundamental qualities and needs, they will regard with a seasoned enthusiasm that enterprise of the Church which looks to the world as its field.

10. That it is time *NOW*, in the midst of the war, to speed up the foreign missionary activities of the Church; to take them on our hearts with a real unanimity and a new and deeper spirit of loyalty; to give to the point of genuine sacrifice; to pray about them, think about them, care for them, as we do for the issues of this momentous war. The Church has undertaken the greatest task of the world. Let us rally to it now, magnify it, push it. Let us think about the boys at the front; what they are fighting for; what they will want for the world they are striving to deliver; what they will think of us when they come home and look about to see what we are doing, and what there is for them to undertake.

AN AFRICAN DRUM

Used in calling the people in the ceremonial gatherings

THE WITCH DOCTOR AT WORK

By Rev. JOHN T. TUCKER, Angola, West Central Africa

THE students of Ndondi Institute have done a fine evangelistic work without any other reward than that which comes through the knowledge of having served the Lord Christ in his vineyard. At one of our preaching stations, a congregation of two hundred assembled to hear the gospel. Many desired to enter a school immediately, discarding their old methods of life and thought. In view of the preacher, who preached in the open air, his hearers seated on the ground, was the house of a witch doctor. The proximity of the missionary, representing the new order, and the witch doctor, representing the old, is typical of our work here. The missionary and the witch doctor are in constant contact, although antagonistic. It is a struggle between the two. That the Christian view will come off victorious cannot be doubted.

A SOUTH AFRICAN WITCH DOCTOR

Returning from the preaching service, we encounter another witch doctor "curing" some patients. Two small boys are seated on the ground. Their appearance immediately suggests the need of some doses of santonin.

"What ails them?" we ask the witch doctor.

"Their elder brother, who died last year, has come back to eat them," he replies.

There you have the African philosophy of sickness—never natural, always the work of spirits or demons.

The witch doctor proceeds with his cure. In his hand he holds a chicken. Blood must be shed. Without such there is no remission, no healing, no strength. A small hole is dug and chips of wood placed therein. At the side a fire burns. Water is at hand. The boys are wrapped in a blanket. Live coals are placed in the hole. Some incense and small leaves are thrown in. The witch doctor spits on the coals and commands the boys to follow suit. He then places a live coal in his fetish, whereupon smoke issues. He then gesticulates, passes the fetish under both legs, then around his body. The boys are bidden to smell the fetish. It is then placed under the armpits, next under the knees. Following this, the boys are sprinkled with water and blood.

Taking a native mush basket, the witch doctor "sweeps the air." He says he is driving away the evil spirit. This is done in front and behind. Afterwards the boys are washed with a liquid mush, followed by an anointing of a certain kind of clay. Again the boys hide themselves under the blanket. The witch doctor lays down his leaves used for sprinkling, and does obeisance to them, using the native form of greeting, "Kalunga." He then takes some ant-hill clay, previously placed in the hole, and throws it violently on the hard path, smashing it to a thousand pieces—this to break the power of the spirit. Now he proceeds to massage the bodies of the boys, counting all the time, one, two, three, four, five; one, two, three, four, five.

This completed, he carefully examines the fine bark rope used for the massage. What is he searching for? He is watched. Presently a bone drops out and falls into the hole.

"What is that?" we inquire.

"Do I know?" responds the witch doctor, with an injured air. He claims to have extracted something from the stomach of the elder boy. A clear indication that he has exorcised the evil spirit! Such a triumph will bring him better pay. He then triumphantly leads each boy to the bush, covering the eyes with his hand. The boy is led round and round a tree, then given a blow on the head, afterwards running off to the village.

Before the witch doctor fills the hole,

A WOMAN WITCH DOCTOR (SECOND FROM LEFT) AND HER FAMILY

we pick up the bone—a tooth of a rabbit!

To us, faith in such an impostor seems incredible. To the African, our unbelief is just as incredible!

What can break the power of the witch doctor? His is a mighty influence, all for evil. Nothing but adequate training given to our pastors and teachers can meet such men. We want to give all the Institute students scientific instruction in the use of medicines and enough physiology to enable them to see through such deceptions. A poor boy suffering from worms ought not to feel that a spirit is eating him! At the Institute we want an adequately equipped hospital and a doctor, as outlined in the program for the Institute adopted by the mission at its commencement. Who will give this hospital?

THE ALL-AFRICA CONFERENCE

Held in New York, November 20–22, 1917

REPORTED BY REV. JAMES D. TAYLOR, IMPOLWENI, SOUTH AFRICA

THE holding in America of an all-Africa interdenominational conference, to get together all the American societies laboring in Africa, to study the demands of Africa upon the churches of America, the methods by which and the degree to which those churches are meeting the demand, and to determine the forces and strategy necessary to complete the task, was a great idea, and its outcome proved its wisdom and timeliness. It may be noted in passing that owing to the vast size of the continent, the widely scattered centers of American missionary effort in Africa, and the conditions of travel, it would be all but impossible to hold such a representative conference anywhere within the continent of Africa itself.

THE REPRESENTATIVE CHARACTER OF THE CONFERENCE

Twenty-seven different Missionary Boards and Boards related to the missionary task were represented, besides such educational institutions as Union Theological Seminary and Columbia University, members of whose faculties, directly interested in missionary preparation or in African ethnology, followed the papers and discussions of the conference with keen interest throughout. The American Bible Society, upon whose aid every American mission society depends for vernacular Scriptures; the Student Volunteer Movement; the Board of Missionary Preparation, whose work is insuring that the same type of scientific efficiency that is used in the training of men for high posts of leadership in other walks of life prevail in the preparation of missionaries for their increasingly difficult task; and the Missionary Education Movement, were some of the organizations represented, besides the regular mission boards of the churches having work in Africa.

PERSONNEL

The first impression made upon a missionary was that of the powerful personalities of the Board secretaries, who are our brigade commanders in this great campaign. The representatives of the various Boards were for the most part men who had had personal contact with Africa on special deputation work for their Boards, or as former missionaries in Africa. Our own beloved "Cornelius Africanus" (Secretary Patton), in whose mind the scheme of the conference was born, presided in a delightfully informal but masterly, efficient way over its sessions.

Dr. Watson, of the United Presbyterian Board; Dr. Franklin, of the Baptist Board; Dr. Halsey, of the Presbyterians; Bishop Hartzell, of the Methodists, and Bishop Lambuth, of the Southern Methodists, all brought to the conference, in addition to the inspiration of magnetic personalities, the impression of statesmanlike continental and kingdom-ental views of the African missionary enterprise. Such representatives as Dr. Beach, Dr. Sanders, Mr. F. P. Turner, Mr. Diffendorfer, and Mrs. F. Mason North, of the affiliated Boards, all of them live wires and charged just now with enthusiasm for Africa, made missionaries thrill with hope as they told of what was being done to secure and prepare workers, and to inform the churches as to Africa's condition and needs. Several other names, perhaps less known than those mentioned, would have to be included in any complete list of those at the home base who contributed very substantially to the sum total of enlightenment and inspiration. And finally the missionaries, not hand-picked ones especially called home for this conference, but just the average missionary who happened to be home on furlough. At least one of them, after his contacts with the others, feels that it is sufficient honor just to belong to the bunch. It will not be making any invidious distinctions to mention the name of Dr. Karl Kuhm as the most distinguished missionary present, and his account of the Mohammedan menace, and the strategic plans for meeting it, will long be remembered by all who were present.

THE TIMELINESS OF THE CONFERENCE

The timeliness of the conference was apparent in every discussion and was emphasized in the findings which are to be published with the Proceedings, and are recommended to the careful study of every one interested in the evangelization of Africa. The tremendous changes, both political and psychological, that are being produced in Africa by the war; the critical importance of immediate effort to stem the Mohammedan advance from the north; the relation of the problem of saving Africa from the curse of intoxicating drink to the impending consideration of the national prohibition amendment; the problems produced by the envelopment of the pagan African in a foreign civilization suddenly thrust upon him in such great areas as the subcontinent—all this made evident the demand at the present moment for what the conference undertook, an examination of the whole continent and a coördination of the forces engaged in Africa's redemption.

THE PRACTICAL CHARACTER OF ITS WORK

There was no manufacturing of fine-spun theories for the edification of the missionaries, but a practical grappling of their problems, the missionaries being given a large part of the program. One of the scientific students of missions from an educational institution of high standing was overheard remarking, during a purely missionary discussion, "Now we are getting the real thing, the things these missionaries are up against every day of their lives."

THE PERMANENT RESULT

The conference did not break up without providing for a strong permanent body, a kind of Board of Strategy, to put into effect the very practical and comprehensive program of action agreed upon touching all American mission work in Africa, to watch peace settlements as they affect Africa, and to get in touch with governments having colonial possessions there and with interdenominational missionary conferences on the spot.

THE CHALLENGE TO THE CHURCHES

The quadrupling of the American missionary forces in Africa within the next five years is the task put up to the American churches at this most opportune time for the adopting of a definite African program. The coördi-

nating of the forces and resources already on the field and to be supplied is the task of the Boards and their missionaries. The marvelous opportunity to invest life in the directing of the evolution of a race, now at the most critical point in its history, is the challenge to the finest young manhood and young womanhood of our colleges. "It takes the highest to raise the lowest."

The challenge comes to us with glowing force out of this conference, where such records of divine blessing were reported as the wonderful evangelistic fervor of the church in the Kameruns, the strategic advance of the Sudan United Mission across the Sudan, and of the Africa Inland Mission in East and Central Africa, and the new ten-year program of advance of the Disciples' Church in the Congo.

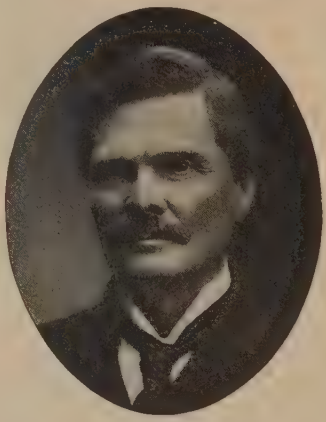
The practical form in which the challenge faces our Congregational churches is the strengthening of the Amanzimtoti Institute by meeting its present urgent need of $100,000, to enable it to meet the demands upon it to fit the native of the big subcontinent for his Christian place in a great, civilized community; the more effective occupation of the one large, unoccupied territory of Africa which is our responsibility in the Beira region, and the adequate support of its work in Angola and Rhodesia. Such a year as this ought not to pass without substantial advance in the portion of the African task which is our particular responsibility.

PORTUGUESE OFFICIAL TAKING CENSUS AT OUR NEW STATION IN EAST AFRICA

Portuguese East Africa is the site of the Board's newest station on the Dark Continent — the farm settlement at Chief Gogoyo's kraal. This is our second station in Portugal's territory, the coast city of Beira being the other. The Portuguese officials are gradually getting acquainted with the Board's missionaries — with some from the Zulu Mission who have come north to Beira, and with the men from Mt. Silinda, in Southern Rhodesia, who have opened up Gogoyo's station.

REV. JOHN W. BAIRD

AFTER a little less than a year in America, Rev. John W. Baird, of Samokov, Bulgaria, in the Balkan Mission, passed from this life, on November 9, at Los Angeles, Cal., at the age of seventy-one years. Born in Waukesha, Wis., he was a graduate of Beloit University in 1869 and of Chicago Theological Seminary in 1872, sailing for his post in the latter part of that year. He was located at first in the new station at Monastir, which was then a city of Macedonia. A great deal of his work was along literary and educational lines, perhaps his greatest achievement being the revision, with other scholars, of the Bulgarian Bible, a task which he completed just before he rounded out the forty-five years of his service in the Near East.



REV. JOHN W. BAIRD
OF SAMOKOV, BULGARIA

For forty-five years a member of the Balkan Mission

Mr. Baird was in Bulgaria during the trying years of 1876–78, when the people became a separate principality, after insurrection and bloody fighting, when some mission stations were destroyed and others threatened, and school premises were patrolled by guards. He was one of those missionaries of whom an English statesman, in commenting on Bulgaria's achieving her independence, declared: "There is hardly a town in Bulgaria where persons are not found who owe to these missionaries the advantages of a superior education. The result of their teaching is not the least important of the causes that have rendered the people capable of wisely using the freedom so suddenly conferred upon them."

Up to the first furlough visit of Mr. Baird to America, in 1885, the Bulgaria Mission was most active and constant in its demands on the wisdom and faith of its missionary leaders. Jealousies between the various races in Bulgaria, Macedonia, and Roumelia called for constant watchfulness in straightforward and impartial dealings with all classes, and led to the attempt, in 1890, to better the equipment of Samokov Collegiate and Theological Institute for the training of Bulgarian leaders and of the schools in general.

In 1898, about the time of Mr. Baird's return from his second furlough, the publication department of the European Turkey Mission was brought to Samokov, from Constantinople; and the paper, the *Zornitza*, which had been suspended for some months, was established again and made a very important part of the evangelical work. Shortly thereafter, Mr. Baird made a careful study of the situation in Albania, where the native peoples were begging for the establishment of mission stations, and where his inspection of and report upon conditions was of the greatest value to the Board in coming to a decision, in 1900 and thereafter, to open work in that country. Political and international conditions in Bulgaria grew more and more complicated, however, and more and more of Mr. Baird's time was necessarily devoted to translating and literary work.

After his return to America, in November, 1916, Mr. Baird was compelled by illness to spend some months in a sanitarium. Then, removing to

Los Angeles, he engaged in the Armenian and Syrian Relief Committee work in that city, and was busy, until the very day before his death, in efforts to serve the suffering people of the mission lands he knew so well; while his letters, all through the last summer, were full of thoughtful comments on points for the European governments to consider "when peace treaties are made," and of reminders to the Board Secretaries of the longing felt by the Balkan nations for missionaries and for schools.

WOULD YOU LIKE TO KNOW?[1]

By Rev. WATTS O. PYE, of Fenchow, Shansi District, China

Do you want to know the underlying reasons why a galaxy of the leading statesmen, diplomats, and strategists of America and Europe are convinced that China is the coming land of towering importance; why China, day by day, bulks larger on the horizon of the Church Universal and of all governments? Have you realized why some of the craftiest schemes of dynastic glory and national aggrandizement that ever came out of Europe have been at the expense of China; why, in its last analysis, the main reason for the present world war is recognized by Westerners living in the Orient as being the English and German competition for trade and political influence in China, most potential of markets and the exploiter's paradise? Do you know why many experts qualified to pass judgment are certain that "The Rudder of Asia" ultimately will not be Japan, but China?

Do you understand why it is that not only is China's longevity unique, but also why the quality and nature of that long life are unique? Is it clear to you why the Great Wall, which General Grant said dwarfed any other building feat upon our planet, was built, and that but for its effective protection of China's border the Hun invasion of Europe might never have occurred?

Would you like to know why alone in China, of all nations ancient or modern, the soldier class is put lowest, war and militarism hated, and the nation, though it has several times fought and conquered, has never looked upon itself as a land and a race of warriors, though Admiral Dewey, with Lord Roberts and Lord Beresford, unite in saying that "properly armed, sustained, and led, the world affords no better material than the Chinese soldier"? And do you know that, if forced by the selfish aggressions of Western nations to become a military power, China can throw an army of fifty million soldiers into the field?

Do you know why, aside from all considerations of the form of her government, China has for centuries been, and still intrinsically is, by virtue of her village organization, the greatest republic the world has ever seen? Have you absorbed the fact that in natural resources, particularly in iron and coal, China leads the world—that in the province of Shansi alone German experts have shown there is sufficient coal to supply the entire world, at the present rate of consumption, for two thousand years; and that Chinese pig iron is today being sold on the Chicago market for less than it can be laid down there from Pittsburgh? And had it occurred to you that no country can compare with China for natural facilities of inland navigation; that the theater of commercial and political activity in this century has already shifted to the Pacific Ocean; and that to raise China to the standards of the West will be equivalent to

[1] A review of *China from Within*, by Rev. Charles Ernest Scott, of Tsingtao, China, being the Princeton Theological Seminary Mission Lectures for 1914–1915. New York: F. H. Revell Co. Pp. 327. $1.75 net.

the creation of five Americas to be added to the world's trade?

Do you know why England, at the point of the bayonet, in two successive wars forced the opium evil on the Chinese people, and that she has since that time taken five billion four hundred million dollars gold of "blood money" from China "for the privilege of ruining her physically, mentally, and morally"?

Do you know what missionaries are doing for the economic uplift of the people of China, and in bringing to the people a knowledge of new and profitable crops and markets for them? For example, a missionary of the Presbyterian Church, in Shantung, introduced the planting of peanuts; he still lives to see the peanut industry scattered pretty well over the country, and the peasants of a single district, in which his own work lies, export for the world trade fifty thousand tons of peanuts annually. A missionary of the American Board introduced the potato into the province of Shansi, and today it has become a part of the daily diet of the people over large areas. Multitudes of people in Europe and America have for two decades worn straw hats made from braid woven by peasants in Shantung, another trade taught them by the missionary.

Do you know why it is that a Chinese president's call for a Day of Prayer for the Republic of China is today meaning in the life of the Church what the visit of the Greeks meant in the life of Jesus; why in center after center groups of gentry and influential Chinese are coming to the missionary and saying, "If Christianity can do for China what it has done for America, we are going to have it, and on that ground we apply to you to send men up to our district to preach the Christian religion"? And do you know why they do not say the same thing in the same way to the missionaries of other nations?

Do you know why present missionary methods are unequal to the present crisis, and why missionaries poignantly recognize that the thing of strategic importance is the training of Chinese leadership? Do you begin to realize why, since one-half of the pagan peoples of the world and one-fifth of the Mohammedans live in China alone, the most stupendous task that faces the Christian Church till Christ shall come again is the bringing of the knowledge of the Living God to China?

If you want to know the fresh and fascinating facts underlying these and a multitude of similar elements making up the mighty movements towards constructive progress and the uplift of a wonderful people, read "China from Within," written out of the personal experience of an able man and a great missionary. This book deserves a place with Professor Ross's "The Changing Chinese," King's "Farmers of Forty Centuries," and Bashford's "China: An Interpretation."

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR NOVEMBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1916	$24,379.09	$2,869.40	$722.83	$4,739.18		$1,606.50	$34,317.00
1917	19,912.47	1,190.41	823.09	1,095.66	$9,500.00	1,895.50	34,417.13
Gain			$100.26		$9 500.00	$289.00	$100.13
Loss	$4,466.62	$1,678.99		$3,643.52			

FOR THREE MONTHS TO NOVEMBER 30

1916	$47,674.24	$6,995.16	$1,707.54	$137,107.40		$5,351.00	$198.835.34
1917	44,699.38	6,718.42	2,011.00	135,897.33	$10,753.36	5,745.50	205,824.99
Gain			$303.46		$10,753.36	$394.50	$6,989.65
Loss	$2,974.86	$276.74		$1,210.07			

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS
FOR THREE MONTHS TO NOVEMBER 30

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1916	$71,088.58	$44,296.80	$8,111.52	$123,496.90
1917	131,209.84	38,600.16	5,636.50	175,446.50
Gain	$60,121.26			$51,949.60
Loss		$5,696.64	$2,475.02	

LEST WE SHOULD BE EXALTED ABOVE MEASURE

POSSIBLY we needed to be brought down from the pinnacle of rejoicing to which we had been carried by the returns from the churches during the first two months of our year. At any rate, we have been brought down. Gifts from the churches in November dropped $4,466.62, and gifts from individuals dropped $1,678.99, thus spoiling the fine showing with which the year opened. Fortunately we register a slight gain in the totals for the month by reason of a large conditional gift which matured. The Woman's Boards start off well, and the gain which they show should be maintained and more than maintained as the special contributions from the Jubilee Fund of the Woman's Board of Missions come in and are applied to their advance movements around the world.

What we are especially anxious about is the end-of-the-year showing on the part of the churches. The closing of the apportionment year early in Janu-

ary, and the necessity of reporting to the Congregational Year-Book, lead many churches to put on extra pressure during the next few weeks. For two years now we have been cheered by gains at this season. What will the close of 1917 show? We earnestly urge pastors and missionary committees to do their utmost in the matter of securing the full apportionment, not only for the American Board, but for all the societies. We shall never reach the goal of two million dollars for our benevolent work by 1920 unless we begin to show large gains in these intervening years. Let us, then, be up and doing.

THE RECEIPTS OF BRITISH FOREIGN MISSIONARY SOCIETIES IN WAR TIMES

At the outbreak of the war, in certain quarters, there were many gloomy forebodings as to the effect of the conflict upon the income of the European foreign missionary societies. From time to time reports have been made as to the receipts of individual societies for a period of twelve months; but so far as we know, no comprehensive statement has been issued in behalf of any considerable group of societies, and covering a sufficient period of the war to warrant the drawing of conclusions. Through the assistance of Rev. Burton St. John, the statistician of the Foreign Missions Conference of North America, we are able now to state the full case so far as the British societies are concerned. The task has been complicated by the fact that income from legacies, permanent funds, and kindred sources should not be considered as entering into the testing process. Accordingly, all such income has been excluded in the array of figures which we present below. We give only the gifts from living donors, so far as these are obtainable from the annual statements of the societies. The figures in each case are for the years 1913, 1914, 1915, and 1916, or for the corresponding fiscal years. We have included 1913, so that a comparison might be made with conditions immediately before the war.

The record is as follows:—

GREAT BRITAIN

Baptist: $477,390.35, $452,325.55, $546,270.05, $537,006.55; China Inland Mission: $238,498.75, $172,165.30, $175,177.15, $178,150.20; Church of England (C. M. S.): $1,646,807.80, $1,725,867.65, $1,520,416.80, $1,613,827.80; Church of England (S. P. G.): $1,006,923.05, $979,535.10, $891,459.10, $909,680.55; Friends' Church: $118,039.30, $113,247.50, $131,726, $98,076.70; London Missionary Society: $803,892.35, $871,515.90, $903,239.75, $876,787.85; Wesleyan Church: $876,986.70, $956,192.05, $971,721.75, $1,204,895.20; Presbyterian Church, England: $103,353.50, $103,940.35, $98,110.65, $101,850; Presbyterian Church, Ireland: $95,360.70, $97,334.65, $101,850, $106,748.50; United Free Church, Scotland: $718,823.35, $740,614.40, $727,500, $653,159.20.

CANADA

Church of England: $171,537, $185,556, $172,672, $170,878; Methodist Church: $636,482, $632,446, $646,746, $677,656; Presbyterian Church, $282,764, $291,314, $280,705, $307,797.

AUSTRALIA

China Inland Mission: $29,531.65, $27,742, $41,874.90, $24,240.30; Methodist Church: $117,413.65, $132,982.15, $168,910.95, $151,926.25.

Examination of the above record reveals that losses have been registered by some of the large societies, notably the China Inland Mission, The Society for the Propagation of the Gospel (Church of England), and the Society of the United Free Church of Scotland. On the other hand, there have been noteworthy gains on the part of the Baptist Society of England, The Church Missionary Society, the London Missionary Society, and others.

Striking in a rough way a balance for the entire situation of the fifteen societies considered, we may say that the Christian people of Great Britain and her colonies have maintained their foreign work on practically the same basis as before the war. This, all must agree, constitutes a remarkable record of loyalty and self-sacrifice, and gives ground for strong hope that the American foreign societies will not be found wanting in these days of war pressure and of multitudinous appeals.

An organization not included in the above list is the Canadian Congregational Foreign Missionary Society, affiliated with the American Board. This society not only has loyally maintained its work in West Africa, but during the past year has carried through, or has practically carried through, the raising of an extra fund of forty thousand dollars for the training institute at Dondi. The Board of our Canadian brethren deserves a high place in the British roll of honor.

HOME DEPARTMENT NOTES

December is the month for the Every Member Canvass in many of our leading churches, and the Secretaries of the Board have been busy pleading the cause in churches in connection with this annual feast of ingathering. It is inspiring to go from church to church and to see how carefully the plans have been laid. For instance, the First Church of Pittsfield, Mass., of which Rev. James E. Gregg is pastor, now has the Every Member Canvass as an established institution, as much a part of the year's program as Easter. It is hardly conceivable that they will ever go back to the old method of financing the church and raising the benevolent funds.

The First Church in Burlington, Vt., notwithstanding the pressure of war appeals, voted to add $200 to the American Board's share in their benevolent budget. Rev. C. C. Adams, the pastor, has a live missionary committee, which plans for the Canvass Sunday far in advance, and with great detail. The sixty male canvassers sit in the front pews and listen to an earnest sermon on benevolence by the pastor. The entire sum is secured on the same afternoon. As a result of these plans, this church, although depleted somewhat in financial strength, is giving double what it did ten years ago.

Mission Study classes on Africa are the order of the day, and we are receiving enthusiastic reports from classes east and west. Some of these classes are on an interdenominational basis. Such a union class in Brookline, Mass., has recently completed the study of "The Lure of Africa." The attendance at the closing meeting was not less than 200. The teacher of this class was Rev. F. H. Means.

We have learned of a prominent pastor who, having exhorted his people to give more liberally, in view of the sacrificial spirit of the hour, agreed with his wife that they would give away every dollar they could possibly spare from the upkeep of their family, including marriage fees, funeral fees, and a number of extra sources of revenue which they had been accustomed to spend for life insurance and in special ways.

It was a member of this same pastor's church who remarked, "The missionary bug has gotten into people's lives, and they are giving in all sorts of new and generous ways."

One of our prominent city churches, having lost several of its large contributors, finds it necessary to reduce its local expenses by $6,000. It is to the credit of this church, and is a piece of news worth passing on, that although tempted greatly to make a corresponding cut in their benevolent budget, they finally voted to do nothing of the kind, but to maintain their benevolence on the standard of former years.

THE TIFLIS RELIEF EXPEDITION AT NIKKO, JAPAN

Second from the left, Miss Orvis; next to her, Rev. Walter N. James. In the center, Rev. Messrs. T. A. Elmer and E. C. Partridge; then Mr. and Mrs. White and Mr. and Mrs. Compton

FOREIGN DEPARTMENT

TURKEY

Re-enforcements on the Way

A cable from the United States consul at Vladivostok, Russia, dated November 15, announced that the party of eight missionaries on their way to aid in relief and reconstruction work in Turkey and the Transcaucasus had started on the last stage of their long journey from America. The group consisted of Rev. T. A. Elmer and Rev. E. C. Partridge, of Marsovan; Miss Susan W. Orvis, of Talas (Cesarea); Mr. and Mrs. Carl C. Compton and Rev. Walter N. James, under appointment to Marsovan; and Mr. and Mrs. Henry H. White, under appointment to Van.

The group of eight left San Francisco on July 18. When they reached Japan, Russian ports were closed to travelers either going in or coming out. After it was possible to enter Russia, communication with the American consul at Tiflis and with the relief workers there was interrupted, and the Americans were advised to await direct word from the south before going on, since conditions of travel were so disturbed.

They went to work studying Russian, teaching English, and doing Young Men's Christian Association work in Vladivostok, their telegrams to Tiflis, even though sent through the American consul, apparently failing to reach that city, and letters bringing no answer. After weeks of effort, when it seemed as if the party would have to settle down for the winter in Siberia, Consul Willoughby-Smith, of Tiflis, forwarded to the head of the party in Vladivostok a wire from American Board men in Erivan, in the Transcaucasus, which read: "Work greatly increased. Your presence imperative. Let whole party come at once. (Signed) Yarrow, Maynard, Gracey."

Immediately the party secured reservations on the Trans-Siberian express leaving Vladivostok November 15. They plan to travel as rapidly as possible for the women in the group, going down across Turkestan and Central Asia by way of Tashkent, and then across the Caspian Sea to Baku, thus avoiding troubled conditions and the crowded roads of European Russia. From Baku the distance is about 260 miles to Tiflis, where the newcomers are evidently greatly needed. The American Board forces already on the ground include Rev. Ernest A. Yarrow and wife, Rev. Harrison A. Maynard and wife, Dr. George C. Raynolds, and Mr. George F. Gracey, all at Erivan.

Mr. White, an Amherst Agricultural College graduate, is the young man who accompanied Dr. George C. Raynolds, of Van, when the latter attempted to reach that city from America, where he was on furlough when the war opened. They met the Van missionaries at Tiflis, on their way out of Turkey, after Van had been besieged and captured by the Russians and then abandoned as the Turkish troops came back to it. In Tiflis, Mrs. Raynolds died from injuries and hardships of the siege and flight.

Mr. White returned to America with the party, and now, with his young wife, goes out again to help in the reconstruction of the Eastern Turkey districts and to join Dr. Raynolds, who is eagerly watching for the coming of the young comrade who was such a support to him during the trying days in the summer of 1915.

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Activities in Russia

Writing in midsummer from Erzroom, Russia, Rev. Robert Stapleton says:—

"It is hard to give any or much of a picture of conditions here. Few

REFUGEES WAITING TO BUY FLOUR AT ETCHMIADZIN, RUSSIA

indeed are the people of our own community among the goodly congregations that meet twice each Lord's Day. The singing attracts many outsiders, among whom are not a few soldiers. But the greatest feature to me is the Russian service that is held right after that of the Armenians. The leaders are from the Baptist church, while frequently Lutherans come in. The earnestness of these young men is indeed an inspiration. How they do enjoy the singing, and they will stay for an hour after their own service, while I play for them their favorite songs. These are mostly translated from Moody and Sankey's hymns, so that a gift to me twenty years ago from English friends is indeed very useful.

"As to the relief work, we are using the church building five days in the week for what you might call a sewing bee, where about ninety women are making garments for the winter, to be given to the poor among the refugees. Even some of these women who are sewing will, I am sure, receive some of these garments, for the one in charge tells me that the larger numbers are widows. We give a ruble a day for six hours' sewing. They can and most of them do receive bread from a committee that has the food distribution in hand. This is our third week at the work, and as the time goes on, it may and will doubtless increase, as we add stockings and bedmaking to that work already in hand.

Fields, but No Oxen or Plows

"We are extending our aid to the villages in the form of preparing fields for sowing. For this month we are taking two villages in the Passin district, and find in each at least twenty families that have just returned without oxen or plows. Their fields lie waste, and even now we are looking forward to the harvest one year hence. What the people will

do this coming winter is a big question. It is true that some food is given out to those who cannot work. But, having no animals, they will have no fuel, and the little bits of shacks that they have been able to put up just now will not be warm enough for the winter as we have it here. We did wish to put oxen with these people, but have not enough funds for that; so, at their own request, are helping in this way, thus reaching forty families; whereas, with oxen, only ten families at the most could be reached with the same funds. But we must continue to assist these, and not only these two villages, but many more in like condition. The villages on this plain are in great need, and this coming month we will try to do something for them. As yet I am but the agent of the Tiflis committee, who have voted fifteen thousand rubles a month for the work; whereas we asked for at least three hundred thousand rubles for these four summer months, that we might prepare for the winter."

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Armenian Refugees in Conference

Mrs. Mary W. Maynard writes from Erivan:—

"The refugee Armenians have held a conference here. It was quite a significant one. Antranig was the hero of the occasion. You know he was the leader of volunteers who did such noble fighting. He it was who saved the Armenians left in Bitlis. He is a simple man, a carpenter by trade, but he has remarkable skill in organizing and leading men. His unselfish devotion to his people is striking and touching. Madame Zabel (the writer) was here, and tireless in her efforts. By obtaining a passport in her maiden name, she succeeded in escaping from Constantinople during the first year of the war.

A Bold Escape

"Dr. Bonepartian was one of the leaders in the convention. He is a Harpoot village man, and his sister is a teacher in the girls' college in Harpoot. She has only recently escaped from Harpoot by the aid of the Dersim Kurds. Dr. Bonepartian was an instructor in Beirut Medical School before the war, and then became a military physician. I wish you could have heard his thrilling story. When he was with the army, near Erzroom, he heard of the widespread massacres of the Armenians. He knew his turn would surely come. One day, toward sunset, he mounted his good horse, and riding leisurely out to the edge of the camp, as if he were an

MR. YARROW AND PARTY EN ROUTE FOR VAN IN THE FALL OF 1916

THE STONE "CAMELS" ON THE WAY TO MT. NIMRUD

The "camels" are strangely shaped boulders about a day's journey from Tadvan, a little town at the western end of Lake Van, Eastern Turkey, toward the wonderful crater of Nimrud. This crater is a bowl-shaped depression, acres in extent. In it grow what are probably the only maple trees in Turkey; in it also are both hot and cold springs of water

officer inspecting things, he put his horse to the gallop. Of course the guards immediately opened fire on him, but his good steed quickly carried him out of range. He was welcomed kindly by the Russians when he reached their camp. The conference sent telegrams of thanks to President Wilson, to Dr. Barton, to Consul Smith and to our ambassador in Petrograd, to Lord Bryce, and others.

Toasts in Lemonade

"One evening we Americans entertained the delegates at dinner. It was really a very pleasant occasion. We were kept busy rising to drink in lemonade the healths of others and to receive toasts to ourselves. The rising, bowing, smiling, really made a pleasant atmosphere, which I enjoyed very much. Toasts were made to their heroes and prominent people, to Dr. and Mrs. Raynolds, to Mr. and Mrs. Yarrow for their helping of the people at the siege in Van; Dr. Ussher and others, too, were remembered with gratitude. Madame Zabel gave a beautiful toast to the American women who had given and are still giving their lives for the Armenians in Turkey."

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Relief Work in Erivan

Rev. E. A. Yarrow sends us the following items as to work in Erivan this past summer. Letters are a long time on their passage, and conditions are undoubtedly harder now than when this letter was written:—

"We have an important medical work in Erivan, at present carried on by one of our Van nurses, Garabed, who is assisted by another of Dr. Ussher's female nurses, Vartanush. We have already made plans for enlarging this department, and have rented a house for the purpose, and shall probably secure a druggist. Then we are going to make arrangements with a fine-spirited local Armenian doctor for a clinic, in which he will give as much time as possible. A doctor would find his whole time more than occupied with this most important work, and the same is true of Alexandropol.

"We have an Englishman by the name of Heald in charge of the Alex-

andropol work at present, and have invited another by the name of Walsh from the Polish relief work. He is anxious to make a change, and as he is a trained mechanic, we thought it would be a good opportunity to try him out. If he makes good, he will be invaluable for our future reconstruction work. They are both Friends, and we pay only their living expenses, and our arrangements with them are but temporary.

YEZIDEE WOMEN IN VILLAGE OF KARA KANT, TURKEY

The Orphanage

"Dr. Raynolds has written you about our purchase of property in Erivan for the orphanage. It was the only thing to do under the circumstances, and I am sure you will accept the unanimous judgment of our Erivan group. It will give us a center for our future and permanent relief work. You must get ready for helping in the Caucasus, as there is probably more need here spiritually than there was in Turkey.

"Just a word about the 'Home Orphan Department.' You must not look on this as ordinary orphan work. It is simply a scheme for giving direct aid to the most needy. We give very little without a corresponding amount of work, but the orphans and widows cannot work sufficiently, and then they are so scattered. We now have 5,000 orphans on our lists, who are found in over 250 villages in the province of Erivan. In very few cases is more than one child taken from the same family, and there are many villages which we have not entered. We ought to increase the number to 10,000 in this province, because unless *all* the children in the family can receive the pittance, the scheme will not give the aid we hope for it. Then nearly the same number ought to be listed in the regions of Kars, Erzroom, Trebizond, Erzingan, Bayazid, and Van."

A TYPICAL "KAFFIR TRUCK" STORE NEAR MT. SILINDA, AFRICA

BIRD'S-EYE VIEW OF THE NEW STATION AT GOGOYO'S

AFRICA

The Farm at Gogoyo's

Dr. William T. Lawrence, in a letter from Mt. Silinda, written in late September, says:—

"After this great war, one hopes that the churches will be ready to take up the work of the evangelization of the heathen world in a more business-like way than ever before.

"Beside the twenty million dollars which the United States is giving directly and by loan per day for the prosecution of the war, the ten or twelve million per annum expended in foreign missions appears very paltry indeed.

THE GOGOYO MISSION HOUSE UNDER CONSTRUCTION

"Here we are trying to hold on as well as possible to what is already established. The great rise in prices makes all work very expensive, and this is getting more and more to hamper us. We feel that nothing must prevent our meeting the conditions of occupation of the farm at Gogoyo's, although building operations are costly under existing conditions. I was down there again a few days ago. The work is progressing fairly well under the direction of Mr. Schoultz. It will be a great pity if we cannot place a missionary there next year. The increasing prevalence of the tsetse fly promises to prevent our keeping cattle there. We have sent down one hundred and fifty sheep and goats to meet the conditions of occupation at the end of the first year. It is very likely that some of these will die from the bite of the fly, but they are more resisting than cattle.

"Mr. Jack, the Rhodesian government entomologist, went down with me. We found the fly scattered over the whole region between here and the farm, but in small numbers. It is evident that they are encroaching more and more into these areas. If the sheep and goats perish, we shall have to meet the conditions of occupation by means of a tractor and agricultural machinery and the clearing of about sixty acres of land."

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CHINA

The Floods in China

Writing October 29, Dr. Charles W. Young, of Peking, gives us details of the suffering caused by the terrible floods in North China this autumn. He says:—

"You doubtless have had letters from Tehchow and Tientsin concerning the flooding of the premises at these two places; in fact, the conditions at Hsiku, in Tientsin, were not made worse by the second flood. I was called down to Tientsin early in October by the Tientsin Christian Flood Relief Committee, which was endeavoring to organize medical work in connection with the refugees. There are probably

SKINS OF LIVE LEOPARDS KILLED AT GOGOYO STATION

120,000 people from the suburbs of Tientsin out of their homes, due to the flood. About half of these are crowded into the homes of friends and relatives, and the remainder into temporary refugee camps. At first they occupied theaters, guild halls, temple courts, and numerous buildings that could be found, as well as mat shelters along the dikes and roads. The sanitary condition was very bad, and the officials did not have sufficient staff or organization to cope with it intelligently. I spent two weeks trying to organize the Christian forces and outline a plan, which was submitted to Mr. Hsiung Hsi Ling. The latter has been appointed by the Central Government to be Director of River Conservancy and Flood Relief. He has appointed Dr. S. P. Chen, who has been in charge of the Government Isolation Hospital here, as the Director of Public Health Work in connection with the flooded districts. Dr. Chen is a very able Chinese, trained in England and well fitted for the work for which he has been appointed.

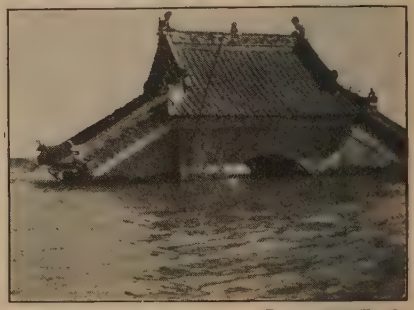
15,000 Square Miles of Water

"The flooded area is estimated to cover 15,000 square miles, mostly in the province of Chihli. If this is true, probably between one and two million people are flooded out of their houses. The American Red Cross sent out $200,000, which is being administered under a committee of which Dr. Reinsch, American Minister to China, is chairman, and Mr. R. S. Greene, Resident Director of the China Medical Board, is vice-chairman. Under them a number of missionaries are now making a rapid survey of the field, to find the area involved and the condition of the people in this area. The Chinese government is also appropriating money, and planning both immediate relief for sufferers and extensive public works for river conservancy.

"Mission work is dislocated in Tehchow, Tientsin, and in parts of the Peking station fields. I am inclined to risk the prediction that before the next summer much of the routine mission work will have to be set aside for relief work, and that in spite of what can be done this winter, there will be a tremendous amount of suffering, especially in the country districts.

"The attitude of Mr. Hsiung, the Director of Flood Relief, toward the Christian Church has been very encouraging. Already he has appropriated money enabling the Tientsin Christian Union Flood Relief Committee to do some of the work they had planned, and he has been especially anxious that they should establish homes where children, especially girls, who otherwise would be sold, can be taken care of. While this catastrophe is going to bring much suffering, it is also a tremendous opportunity for the Christian Church to show the spirit of the Good Samaritan, and will doubtless be another step in the spreading of Christianity throughout this region, in the same way as was the famine of 1873."

Before the Flood



During the Flood

GATE HOUSE, TEHCHOW HOSPITAL

MR. MACEACHRON'S HOUSE, WITH THE BOYS' SCHOOL DORMITORIES IN DISTANCE, TEHCHOW

Politics and Floods in Shansi

Mrs. Ruth Bookwalter Hummel sends a graphic account of her surroundings and activities in Fenchow during the past summer and autumn:—

"With the change of government in the early part of the summer, in which Chang Hsun and his 'pig-tailed' troops took everything into their hands, the whole country was very much stirred. To the west of us, at the border of our province, there was considerable fighting between Li Yuang Hung's troops and those of Chang. The robbers, who always take advantage of these times of unrest and who are made up of disgruntled soldiers, once came very near Fenchow. Had they but known it, they might have easily taken the city, for there were only eight soldiers left on guard, the rest having been sent west to fight. The Chinese greatly fear these bandits, who leave destruction and death in their path. Some of our missionary friends not far from here had thrilling experiences, several times escaping to the mountains when their towns were threatened. We had no more exciting time than to know for several days that the robbers were over the mountain pass, only thirty-five miles away, and were expecting to march upon Fenchow. The city magistrate was on the point of bringing his family to our mission for protection, when the word came that they had been routed.

They Prayed for Rain

"The floods have been terrible this summer and fall. For two years the people have had little or no crops because of drought, and prices have steadily advanced. Early in the fall our preacher at Liu Lin Chen, the city of our mission west of us, at the border of Shansi and Shensi Provinces, said that many people there were actually starving. During the early part of the summer the rain processions, which were so numerous last year, were again organized. The people of several villages went together and formed a procession. They wore fancy costumes of every description, had wreaths of willows on their heads, and carried offerings of food and money to the god of rain, who is supposed to dwell in a large spring at the head of a valley. The beating of drums and striking of cymbals added a weird note. With the first rain we heard all the temple bells ringing out the joy and thankfulness of the people for their answer to their prayers.

And the Floods Came

"These floods are simply an example of Chinese greed. The Chinese have for centuries had trouble with the Yellow River, whose bed has for so many generations carried down dirt in its stream that it is now higher than the surrounding country, and the whole river for miles must be kept in its course by means of dikes. This summer the rains were unusually heavy, and the little streams which flow into the Yellow River were so large that when they emptied into the river it overflowed its dikes. Then it spread over the country and had no place to flow out into the sea. A number of attempts were made to lead the water off; but they were unsuccessful until foreign engineers were called in, who prepared a temporary outlet into the sea. The government has repeatedly given thousands and thousands of dollars to repair the river bed, which is the root of the whole trouble; but the money has always found its way into the pockets of the officials, without doing more than to repair the banks a little. At the time of these recent floods, again and again the people of one group of villages have dug out the dikes and drowned out other villages, in an effort to save themselves. Terrible fighting has occurred between different groups of villagers, each intent upon destroying the other, that they themselves might escape. Surely China cannot save herself. Some other power than that which has been at work here must come in and help her throw off her gross selfishness.

MISSIONARY REFUGEES IN FULL FLIGHT FROM THE FLOOD

A Growing School

"Our work here in Fenchow is going on well. Though the floods have been all about us, we here in the city have not been troubled. Mr. Hummel is principal of the boys' school, and is busy teaching and doing some studying of Chinese as well. I teach English and music, in addition to caring for the house and little Caroline Emily. The boys' school covers the same work as a high school at home; though it is sadly lacking in equipment for its science department, we are hopeful that we can find money to add to it soon. Our new building will be completed after the new year. It will be full as soon as we occupy it, and we will be looking around for money with which to build another one in which to hold recitations, so that we can have the use of all the rooms of the new building for dormitory purposes, as was originally planned.

Wanted: More Equipment

"We are so eager to make this boys' school all that it should be to develop these boys into the highest type of Christian men. To do that, we must surround them with some at least of the advantages which are considered essential for boys of the same age in America. At present the walls of the rooms are bare of pictures, the windows

TEHCHOW COMPOUND WALL IN BACKGROUND, SERVANTS' QUARTERS OF THE LADIES' HOUSE IN FOREGROUND

have no curtains, and there are no books for the boys to read except the Bible and their text-books. How could a schoolboy at home be content with no library from which to draw books of travel, adventure, or biography? Books of every kind for boys are now translated into Chinese, and are sold at the ridiculously low prices of ten to twenty-five cents (United States money), with a few as high as fifty cents. We are hoping that soon we may make at least a beginning on a small school library. We are also badly in need of a mimeograph to copy off the music, which we are trying to teach without music books, and also the many things which we are trying to give the students to supplement their daily class work, but which must now be painstakingly written by hand. A reflectoscope (burning acetylene) would make it possible to show picture post cards of cities and countries to the geography classes, and pictures of machinery and inventions to the classes in science. We have no organ to use in singing, and the boys must 'lift the tune' in the old-fashioned way. How greatly an organ would inspire good music (and the Chinese *love* good music), you who are accustomed to take pianos and organs for granted can hardly imagine. The mission work here in Fenchow is new; Mr. Hummel is the first foreign principal they have ever had, because heretofore there have been too few workers. So we are badly in need of many things, of which these are a few.

The Loan Fund

"There are many boys who wish to come to school, but whose parents cannot afford even the small amount of money which is required for tuition and board; and we are continually turning them away for lack of funds. We do not consider it a good policy to give the boys the money outright, but we make loans to them, which they are to return when their school days are over and they are out earning money for themselves. The money, they understand, is then to be used to help some other boy who, like themselves, has no way to go to school but by borrowing. Most of the boys come back into the work of the church in some form or other, for we cannot find enough trained men to fill the places we have to occupy. So it is a very simple matter to keep in touch with them, and they are very willing to repay.

WHEN THE DOCTOR COMES IN SIGHT IN A NORTH CHINA CITY

"Wu Tsung Ching is a boy who is now borrowing from the loan fund. His parents are both dead and he lives with an old uncle who has scarcely enough to live on. Tsung Ching works on his uncle's little piece of land during the summer, and earns enough to buy the few and very coarse clothes which he wears. During school he earns what he can by sweeping, dusting, and carrying water and coal for the school kitchen. He is one of the brightest of the boys, and hopes with all his heart to be a doctor. Any one who wants to invest a few dollars in the loan fund will put his money in a place where it

will automatically go on in its good work for years to come. It takes about twenty-five dollars (United States money) a year to pay all of the expenses of a boy in the school. We hope in time to open an industrial department in the school, not only to help the boys pay their expenses, but to teach them some form of industrial occupation. When this part of the province is opened up by the railroad, as it surely will be soon, all kinds of industrial activities will spring up, for the land is rich in coal deposits."

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Fenchow Doctors Decorated

A letter from Mrs. Watson, the wife of Dr. Percy T. Watson, in charge of the hospital and dispensary at Fenchow, Shansi, relates a gratifying mark of appreciation, on the part of Chinese authorities, toward Dr. Watson and his Chinese assistant, Dr. Ma. Mrs. Watson says:—

"Sunday evening we were surprised by a call from the Chief of Police, who brought medals for the doctors, which had just arrived from Peking. Dr. Watson had received a letter from the governor last May, telling him of the 'decorations' which were to follow soon. Almost immediately the country became unsettled, the ten days' monarchy was set up, the republic restored; and we supposed that very naturally, amid such absorbing events, such affairs as decorations would be lost sight of. But everything seems to have been picked up where it was dropped, and so, also, these medals to the Fenchow Hospital. They come from the central government at Peking, are issued by the Ministry of the Interior, and are given—so the accompanying letter said—in recognition of the services rendered by the hospital during the epidemics of scarlet fever and diphtheria last winter.

"Commander of Five Thousand Men"

"Dr. Watson's decoration is 'second class, first degree,' and the Chinese seem to find pleasure in telling that it is the only one of that order in Shansi. Its equivalent in military terms is a Commander of Five Thousand Men.

"Dr. Ma's medal is 'second class, third degree,' and is the same as a Commander of Five Hundred Men. They can be taken away if the owner allows any one else to wear them or does anything unworthy; and if lost, they can be replaced for five dollars!"

In addition to the honors to the two doctors, Mrs. Watson says that leading men of the neighboring counties have for some time been preparing to present two banners, one to be hung in the new hospital soon to go up in Fenchow, and one to be sent to the American Board, as a token of their appreciation of its having established medical work in Fenchow.

The land for the new hospital is all in possession of the mission, some of it having been given by the government. The site contains several of the sweet water wells of the city. Mr. Bergamini, the Board's architect, is on the ground, and is enthusiastic over the planning and building of the hospital, which he thinks will take about two years' time.

Two dwelling houses which have been in process of construction on the mission compound are nearly finished, as well as the new dormitories for the high school. This will be a relief to the boys, who have had most inadequate quarters, and doubtless to the missionaries also, for they have been living two families to a house—and not oppressively large houses at that.

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A Gilt-Edged Investment in Tientsin

In a letter written before the floods, Rev. Robert E. Chandler calls attention to one challenging opportunity in China. It is not less important because its realization may be delayed or hindered by present conditions. Tientsin, and this quarter of Tientsin, is bound to have a great future. Mr. Chandler's letter says:—

"When Yuan Shih Kai was Viceroy of Chihli Province, in the reconstruc-

OPPORTUNITY AT TIENTSIN
Note the open drawbridge

tion after Boxer years, he laid out, in the northeast section of Tientsin, a practically new city. Straight lines, open spaces, broad streets, fine buildings, made it a marked contrast to the old city. But it was in closest communication: the Viceroy's Road led from the Central Railroad Station down into the nexus of land and waterways, the nerve centers of the old-and-new commercial city. That road was, and is, the finest avenue in Chinese or foreign Tientsin. And the district, 'Hopei,' is now, and promises to remain, the finest in Tientsin. It is strictly Chinese. . Substantial residences, parks, schools and other public institutions, and government administration buildings, give it tone and dignity. And still it grows; and still there is room.

The Land of Promise

"This region is recognized by all the Christian leaders of the city as the land of promise for our Christian campaign. Tientsin has 16,000 students in schools of high school grade or above, and probably one-half are located in Hopei. They are eager for Bible teaching and for social service. Other classes are almost as open to influence. And scores of men, in business or in government employ, have been in Christian circles, even in full church membership, in other parts of China; but in Tientsin they are not linked up yet, because it is 'not convenient.'

"There is *no* church center in Hopei. Will the Christian Church go in and possess the land? Our mission ought to lead. Hopei is naturally our section; and the center we have at Hsiku is just across the river, not far in distance, though communication is not easy. They will not readily come to us. Will we go to them?

"Will we open a church and a social center to attract, perhaps day and night schools, and put two or three good men on the job? Women's work must follow early. Land is dear: we ask for $20,000 for land and buildings and equipment. Then we want $1,500 a year for running expenses. But others in Tientsin are sure to help, especially the undenominational Chinese Christian Church. Many of its members live in Hopei. We could not, if we would, plan for a small branch church of our organization. On the other hand, there is every assurance that if a church were once organized, it would early, in three years at most, assume independence, as a second Chinese Christian Church. This is an aim worth working for."

JAPAN

The Japanese in Tsingtao, China

A part of Miss Charlotte B. DeForest's vacation was spent, last summer, in a visit from her post in Kobe to the summer home of some of the China missionaries. On the way down to Taishan, the site of the mission's summer colony, she came through Tsingtao, formerly a German city, but taken over by the Japanese late in 1914. Miss DeForest's account of her impressions of the city is so interesting that we quote it, from a late issue of the Japan *Mission News*. The story reads:—

A PILGRIM'S PROGRESS POSTER
An advertisement of an evangelistic meeting in Japan

"Two nights' steaming from Moji, through the rough Korean channel and past picturesque fisher-isles straggling down from the Korean peninsula, and then across the Yellow Sea, brought me to Tsingtao. To, but not into, Tsingtao. For a dense fog, that as yet unconquered foe of seamen, held us six hours or more outside the port, before the wise captain would venture his way among the rocky snares of the harbor entrance. But when the fog lifted over the sunlit German city, it glowed like a fairy dream, with its red roofs and yellow walls between the spacious bathing beach and the green hills—innocent hills, now that the hidden forts have all been dismantled, since the Japanese occupation. A closer land view shows battered wire entanglements, grass-covered trenches, and stone entrances to underground fortifications, that still tell their tale of war. The 'Diederichsstein,' the monument commemorating the seizure of Kiaochao Bay by Admiral Diederich in 1897, stands as before, but straight through the body of the carved German eagle is cut the perpendicular Japanese inscription, 'Taisho 3d Year (1914), 11th Month, 7th Day.'

"I had been fortunate in finding, on the ship, a pleasant companion in Miss Hatsune Fujiura, a teacher in the Hinomoto Girls' School in Himeji (a graduate of the Tokyo Higher Normal School). Her going to Tsingtao was on this wise: Last fall, at the annual meeting of the Kumi-ai churches, Mr. Matsui, the Tsingtao pastor, had made an eloquent presentation of the need of a woman evangelist there. Miss Fujiura was present and heard the appeal. And, as no one could be sent in response to that appeal, she had decided to put her summer vacation to good use, and so volunteered her services at her own expense. My coming with her, although unexpected, assured me a good welcome, and the Sunday I spent in Tsingtao remains a very happy memory.

"The Japanese church meets upstairs in what was a German business house, and the pastor has adjacent rooms. The rest of the second floor is occupied by the flourishing business night school, in connection with the church. It keeps some two hundred Japanese apprentices and young business men profitably employed evenings, and out of the temptations they might meet on the streets.

"The Sunday school, that morning, had about eighty children, most of whom, I was told, came from non-Christian families. The church service was well attended; the church membership is about sixty, from various denominations, and includes some men of prominence in business or official

life. A woman's meeting, in the afternoon, gotten up hastily on my account, gave me a delightful touch with nineteen ladies, several of whom were from mission schools in Japan. I could not help congratulating them on their superb opportunity of being leaven for truth and righteousness in this new and, as yet, unformed community.

"I say 'unformed'; governmentally it is, as yet, under military administration, but there is a beginning of democracy in the citizens' council of sixteen leading men, who meet monthly, and have the right of request or protest to the military governor. Religiously, also, the community ideals are still unformed. The patriotic cult of the Japanese is finding its expression in a shrine to Meiji Tenno, of which, as yet, only the imposing approach of cherry trees and a high flight of broad stone steps is complete."

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"Who Did Sin?"

The age-old effort to interpret disaster in terms of punishment has been stirring some quarters of Japan recently. In a letter from Miss Adelaide Daughaday, dated November 12, 1917, she tells the following:—

"One great recent event in Japan was the disastrous typhoon, according to newspapers the worst storm in fifty years. Tokyo seemed to be the storm center, although many other places suffered severely, and even we at Sapporo were in its outer edge. Much of Tokyo was flooded by the overflow of rivers, but by the gale houses were demolished, large trees torn up by the roots, and more than a thousand lives lost. One Japanese friend, who lives in a strong board and brick house, wrote me: 'It was *jigoku* (hell) for more than five hours. The house shook during all that time like a continuous earthquake.'

"In one coast village not far from Tokyo, there was a tidal wave which carried six whales over the rice fields, but had not force enough to float them back to sea; so there they were stranded, and afterwards captured by the villagers. Also near the coast, in the vicinity of Tokyo, a small island, on which were living about three hundred people, sunk from sight, and, of course, all the inhabitants were drowned. The whole nation has been deeply stirred by this great calamity, and we have been kept busy answering such questions as, 'Is Tokyo worse than other cities that so great a disaster should have visited it?' Also, 'If God and nature are the same, why does a God of love permit natural forces, his instruments, to bring such terrible distress?'

"Of course, such questions are old to us, but the Japanese people are just emerging from connecting disaster with the wrath of supernatural beings. We refer them to the words of Jesus in Luke 13: 1–6, also to John 9: 2, 3. Still we feel that this is a good opportunity to press home certain truths, and say: 'These things are *lessons*. God is always trying to speak to men, usually by blessings; but most men will not listen, so sometimes he must speak to them in such stern tones that they will stop and consider. He is telling the world there is a God, but this supreme fact it is always trying to forget; he is reminding men that despite their scientific knowledge and ability to build airships and submarines, etc., they stand aghast and helpless when he manifests his power.'

"One leading non-Christian newspaper talked along these lines lately, and said in large headlines, 'Usually national purification follows national disaster.'"

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INDIA

India's Four Parties

The Marathi Mission has extended a cordial welcome to Rev. and Mrs. Franklin E. Jeffery, on their return to Aruppukottai, after their furlough visit to America. A letter from Mr. Jeffery, dated October 1, says:—

"I find India divided into four

parties now: Brahmans numbering 3 in 100. Non-Brahmans. Mohammedans. Christians.

"The Brahmans—chiefly the lawyers—under the leadership of Annie Besant, are crying for Home Rule in India.

"The Non-Brahmans are saying, 'Home Rule means Brahman Rule!' And the Mohammedans and Christians are standing and looking on. It looks like disturbed times ahead. And statesmen may be pressed to keep the ship of state from tipping."

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Matters at Satara

A letter has come from Rev. and Mrs. William Hazen, of the Marathi Mission, giving a bird's-eye view of Satara and mission matters there. They write:—

"Could you look in on Satara and its missionary work, you would see a beautiful place; first of all, a wide-spreading plain, girt round with wonderful hills, and all covered with verdure now that the rains are on. Every one who comes to Satara exclaims at the beauty of the scenery, so different from the dead level and bareness of other stations. Above us towers picturesquely the fort, on its great rock, crowning the hill on the slopes of which the town is built. It is of no use as a fort now, but serves us as a goal for walks and picnics. The town nestles at its base, and has somewhere about twenty thousand inhabitants. It used to be the capital of the Maratha kingdom, but has fallen from its high estate, and is now inhabited by peaceful people, of whom a large number are Brahmans. It is a favorite resort of retired government officials. Where formerly was a military post, there is now a school of musketry, which trains officers and sergeants from all over India, both British and Indian. So we have the chance of considerable European companionship, but often we are so absorbed with our own people that we see little of the white faces.

After Almost Seventy Years

"This has been a mission station since 1849, but has not made great progress, because it was always insufficiently supplied with missionaries

WHITE BUILDING IN CENTER ENTRANCE TO OLD PALACE, SATARA, NOW USED AS A GOVERNMENT HIGH SCHOOL, ATTENDED BY 280 BOYS

SCENE FROM MOHAMMEDAN FESTIVAL, SATARA

Men painted like tigers

and with money to support Indian workers. We have somewhat less than two hundred Christian people all together. We are twenty-one miles from Wai, where there are other missionaries, the hospital under Dr. and Mrs. Beals, and work in surrounding villages. Here in Satara we have preachers and women workers who go into the town and out into the villages, talking to people where they may. Sometimes the missionaries join them; sometimes they have other tasks. We have the station school, which is Mrs. Hazen's special care, thirty or more of the boys and girls being boarders under Mrs. Lee. In the town are three day schools, one each of boys and girls of low caste, and the third for high caste girls. On Sundays they gather for Sunday school, and learn willingly Christian hymns and Bible stories.

"Outside of Satara we have five outstations where workers are placed—Koregaon, ten miles away; Rahimatpur, fifteen miles to the southeast; Masur, nearly twenty-five miles south; Vaduth and Shivathar, five and ten miles to the northward, respectively. Formerly there were workers in eight or ten places, whom it was necessary to withdraw on account of lack of funds. This is a large district, with over a million people. How can the handful of missionaries in Satara and Wai, the seventy odd Indian workers, and the Salvation Army, which also has schools in a few villages, reach all these?

"From Satara as a center, forty or more villages are within a radius of five or six miles. From Koregaon, Rahimatpur, Masur, and Vaduth, similarly, many villages can be reached. The preacher goes out, generally on foot (though a few of our workers have bicycles), reaches a village in the morning, before people have gone out into the fields to work, talks to as many as he can gather together, and then perhaps seeks out individuals whom he has met before, sells copies of the Gospels and other books, and returns home to dinner; or, eating what he may have brought with him, passes on to another village.

The Seed on Stony Ground

"Though this district is generally considered as stony soil for the gospel,

yet there are many thoughtful men here and there. It takes a long time for a man to become a Christian, and there are many strong influences to prevent a man from reaching a resolution. A man may be allowed to think as he likes, he may talk with the Christian preacher as much as he wishes, and have to endure only mild ridicule. But once such a man steps forward and is baptized, all his friends and neighbors become his enemies, and there is almost nothing they will not do to hinder the progress of the new convert.

"We have three village schools which are working to spread education, as well as the knowledge of Christ, among humble and ignorant people. Would that we could plant such a school in fifty villages in this district! The teacher is preacher too, and with his home and family exercises an influence for good in his surroundings.

"Scattered all over this district are temples—on hilltops, at the junction of rivers, and on other sacred spots, as well as in the ordinary villages. Once a year, or oftener, a festival for the god is held, and people from villages miles away come to visit him. At times when agricultural work is slack, almost every village will have its festival. We have visited some specially large festivals for preaching. At such times, it is possible to gather an audience in a few minutes by beginning to sing in a small company, using some of the beautiful hymns of our Christian poet, Tilak, who is himself now living here in Satara. Then one preacher after another will speak, each giving the message in a different way, and trying to press home what Christ has done and will do for those who accept him.

"In these varying ways are we trying to present Christ to the people of this great district. Pray for us, for our Indian fellow-workers, and for the needy people of this land, where there are so many gods but so little real knowledge of God, where there is so much religion but so little religion that means love and service."

THE PHILIPPINES

Day by Day at Davao

DATO TONKALING
Mindanao, P. I.

Mrs. Julius S. Augur reports from the Philippines:—

"Mr. Augur and Alfonso Quinones, the Filipino evangelist who has been with us since July, are away on a short trip, visiting what is to us new country, the region back of Talomo, known as Gianga, where a great many of the Bagobos live. These people frequently come to town to spend their wealth, gained from the hemp which they plant, in automobile riding and the purchase of 'Americano' clothes (especially leather puttees), and in a variety of other ways. Hardly a day goes by without a group of them calling at our home on some errand or other. Many of them want a picture taken, and they have learned that Mr. Augur is their friend, so they occasionally come to ask his help in securing a permit to use a gun, which is required out here before any one is allowed to purchase a gun.

An Elopement and Its Result

"We believe that all of our schools are doing good work, but just now we are especially pleased with the work of our teacher, José Concepcion, in Sibulon, where Dato Tonkaling lives. While Dr. Laubach and Mr. Woodward were here for mission meeting, a very interesting case came up which well illustrated the strong influence of our teacher in the community and upon the Dato. I believe Mr. Woodward wrote

you about the elopement of the Dato's favorite daughter with an ardent suitor, whose suit the Dato had always discouraged in no uncertain way; so that, in order to see his sweetheart, the lad used to climb up the side of the house to her window, while the rest were sleeping. After the girl's elopement, the Dato determined to kill the boy, but was at length dissuaded by José, who promised him that the boy should be brought to Davao and tried by the law. So José came down with the Dato and the boy and one or two others. They arrived late one night, and the boy was at once put in jail. Meanwhile the daughter had rather complicated matters by threatening to take her own life if anything happened to her lover; so after the Dato had slept on it, he decided not to press his charge against the boy, but instead to take him back to Sibulon, and there banish him with the girl to a distant village. The matter was all talked over as the men sat in council in our house, and since the Dato would not listen to any other suggestion, this course of action was decided upon.

"The Dato and his son, a very likable, manly sort of lad, have been to Davao a number of times since, to secure a permit to order a gun, a forge outfit, a plow, and some other tools; and the Dato had his ear, which had been torn by the heavy ear ornaments he has worn, sewed together by Dr. Case. The son attended service in the chapel one Sunday morning, and stayed through the Sunday school session also. He told Alfonso that he no longer believed in Lumucom, the bird worshiped by the Bagobos, but believed in Dios. In the same conversation he said very earnestly, 'Mr. Augur is my friend,' and I believe he could as truthfully have declared that he was Mr. Augur's friend. Although the Bagobos are not used to our custom of hand-shaking, he gives a very hearty grasp.

Boy Scout Troops

"The Boy Scouts are still flourishing. They are divided into three patrols: the Flying Eagle, the Crocodile, and the Caribao. They have good times together every Saturday afternoon or evening, and are learning some things which should prove valuable to them, as well as to those with whom they come in contact. We were all very much stirred by a little demonstration which occurred while Dr. Laubach and Mr. Woodward were here. Mr. Augur and Mr. Woodward had just returned from a hard trip one evening, and were preparing for bed, when we heard a rap at the door and looked out into the moonlight to see a row of twenty or more boys lined up in dress parade in front of the house. The one who came to the door asked for Mr. Augur, and as he stepped to the door every hand was raised in the Scout salute. Then he learned their errand. They had brought one of their companions, who had stepped on some glass and badly cut his foot, and wanted Mr. Augur to do it up, as he had tried to teach them how in Scout meetings previously. Dr. Case was right here, so he and Mr. Augur took them over to the dispensary, and the latter gave another 'lecture' on first aid, while the former gave the practical demonstration. I should mention the fact that the boys had already attempted to carry out instructions, although rather crudely."

THE PORTFOLIO

Anatolia College's Toast

"There is manifested a degree of interest in a newly discovered manuscript, apparently not a palimpsest and certainly not later than the twentieth century in origin. It may be officially termed the Carleton College Anatolia Codex, and designated by the letters C. A. Its ground is specifically Hebrews XI, for near the beginning are the words, 'Now faith is the assur-

ance of things hoped for, a conviction of things not seen.' It proceeds, 'For by it the elders from Abel to Abraham and David obtained a good report,' as do the younger men who have gone forth from Carleton to Anatolia.

"By faith, A. G. Sivaslian received the first Carleton PH.D., in 1893; wrought faithfully as professor of mathematics and astronomy in Anatolia till August 10, 1915; and when, the Turks having determined to eliminate the Armenian question by eliminating the Armenians, the officers of the city urged him to save his life at the cost of a nominal adherence to Mohammedanism, he refused. Professor Sivaslian went out, not knowing whither he went. God took him, and he hath had witness borne to him that he is well pleasing to Him.

"By faith, Dana K. Getchell, Carleton, 1899, became sojourner in the land of promise, having been a member of the Anatolia faculty since his graduation; was evicted, with other Americans, May 16, 1916, and later returned to Marsovan with his wife and three other ladies, heirs with him of the same promise, preferring to suffer affliction with the people of God in Turkey than to enjoy the pleasures of America for a season. He is now in Marsovan, to control the situation and maintain the Christian witness for that region, so far as may be, looking for the city which hath the foundations, whose builder and maker is God.

"By faith, Charlotte Willard, Carleton teacher, 1888 to 1895, Anatolia Girls' School, 1895—, and Frances Gage, Carleton graduate, 1890, Anatolia Girls' School, 1893—, were not afraid of the King's commandment, but pursued after their pupils, deported August 12, 1915, and stood before the viceroy, won his favor, and brought back to Marsovan forty-eight Armenian girls. By faith, they now share with Mr. and Mrs. Getchell and our Swiss associate, Miss Zbinden, in service on the ground at Marsovan.

"By faith, Henry K. Wingate, Carleton, 1887, tutor in Anatolia two years, settled as a missionary in Talas, and is there now at the head of a band who endure as seeing Him who is invisible.

"By faith, Henry H. Riggs, Carleton, 1896, was three years a tutor in Anatolia, became president of Euphrates College in Harpoot, then general missionary, and is now the only man in that great station. If he had been mindful of that country from which he went out, he would have had opportunity to return. But now, God is not ashamed of him to be called his God.

"By faith, Ernest C. Pye, Carleton student for a time, came to Anatolia in 1911. He wrought righteousness, out of physical weakness became spiritually strong, waxed mighty in the time of war, and with his wife and three little sons escaped the edge of the sword in the eviction.

"And what shall I more say, for the time would fail me to tell of Martha King, Carleton, 1891, Anatolia Girls' School, 1893, whose lifework was early done, but who is held in loving memory by friends who maintain the King School, the only institution for deaf children in the Ottoman Empire, and by it she being dead yet speaketh;

"Of Prof. A. H. Pearson, who visited Marsovan in 1895 to deliver the baccalaureate sermon;

"Of Miss Alice Caldwell, Carleton, 1895, three years connected with Anatolia Girls' School;

"Of Miss Cora Nason, Carleton, 1891, missionary in Talas, for a time at Marsovan;

"Of S. L. Caldwell, Carleton, 1897, who once journeyed to Marsovan for special service as an engineer, one of the faculty of the International College, Smyrna, where his scientific lectures for the last two years have been regularly given, though the punctuation points have been often supplied by British bombardments.

"But this Carleton-Anatolia manuscript is limited in its scope to those Carleton people who have actually rendered service in Anatolia and whom

we have personally known there. Anatolia College, thirty years old, temporarily wrecked by war, its grounds and buildings occupied by the unspeakable Turk, offers greeting and gratitude to Carleton on the occasion of her jubilee, in the conviction that God has prepared yet some better thing or things for both colleges."

Given as a Toast by President White, of Anatolia College, Marsovan, Turkey, at the Fiftieth Anniversary Banquet of Carleton College.

THE BOOKSHELF

The Village Gods of South India. By Rt. Rev. Henry Whitehead, D.D. New York: Oxford University Press. Pp. 160. Price, $1.00.

This is the first of a series of little books which we are to expect from the Association Press, covering from a sympathetic point of view the leading forms which religious life has taken in India. The books are to be written, not by scholars in Europe or America, but by experts on the ground. The editor of the series is Mr. J. N. Farquhar, the well-known author of "The Crown of Hinduism" and "Modern Religious Movements in India."

Appropriately the series begins with this work by the Anglican Bishop of Madras, in which he sets forth in sufficient detail the worship of the village deities and demons which enters so largely into the life of the Dravidian population. It is made clear that these local cults, rather than the worship of Brahman deities, based upon philosophical considerations, constitute the religious life of the people. So far as we know, this is the first attempt to bring together in a comprehensive way the facts of the case. The material should be of great value to the students of comparative religion and, of course, to the South India missionaries.

Although the approach to the subject is sympathetic, and it is clearly recognized that points of contact may be found, of which the missionary may take advantage in presenting his message, the writer finds little to commend. The mere description of the belittling and often disgusting ceremonies will convince the unprejudiced reader without the addition of argument. Bishop Whitehead believes that the only hope for a wholesome and elevating religious life lies in the sweeping away of the entire system of worship which has prevailed from prehistoric days. This judgment he reënforces by showing how the Brahmanical system itself, under the pressure of popular belief, has in certain conspicuous instances sunk to lower depths than has been reached by the cruder religion of the village people. At this point the writer says:—

> "The worship of the village deities contains much that is physically repulsive. The details of a buffalo sacrifice are horrid to read about, and still worse to witness; and the sight of a pujari parading the streets with the entrails of a lamb around his neck and its liver in his mouth would be to us disgusting; and, doubtless, there is much drunkenness and immorality connected with the village festivals; while the whole system of religion is prompted by fear and superstition, and seems almost entirely lacking in anything like a sense of sin or feelings of gratitude towards a higher spiritual Power. But still, it is also true that, setting aside a few local customs in the worship of the village deities, there is nothing in the system itself which is quite so morally degrading and repulsive as the Lingam worship of the Sivaites, or the marriage of girls to the god and their consequent dedication to a life of prostitution among the Vaishnavites. If the worship of Siva and Vishnu has risen to greater heights, it has also sunk to lower moral depths than the less in-

tellectual and less æsthetic worship of the grama-devatas."

The writer has this to say in regard to the possibility of reforming the religious practices of Indian village life:—

"The first step towards any religious progress in the villages of South India is to cut down this jungle of beliefs and practices, rites and ceremonies, and clear the ground for the teaching and worship of the Christian Church. When the outcastes of a village in the Telugu country become Christians, they very often level the shrine of their local deity to the ground to build a Christian prayer house on the site. That expresses the general attitude of Christianity to the whole system."

In view of this radical attitude, it is surprising to learn that this book has met with favor on the part of not a few Brahman leaders of South India, several of them remarking on the fact that it was left to a Christian missionary to deal scientifically and fairly with a subject of such vital interest to the people of India.

C. H. P.

WORLD BRIEFS

A new hospital, to be used as a teaching hospital in connection with the Hunan-Yale College of Medicine at Changsha, China, has been given at the cost of $170,000 by a Yale graduate. It is of brick, with reën-forced concrete floors, is steam heated and electric lighted, and is to accommodate 120 patients.

The library of Dr. George E. Morrison, formerly correspondent of the London *Times* in China, and more recently political adviser to the Chinese Republic, has been purchased by Baron Isakawa Isawaki, of Tokyo, for the sum of $175,000. It is to be removed to Tokyo and will be known as the Morrison Library. It is said to contain books on China in every language and to be, altogether, a wonderful collection.

There are now sixty-five Y. M. C. A. centers in Egypt, more than twenty of them being along the Suez Canal, from the Mediterranean to the Red Sea, while others are located far out in the desert. Supplies for the Canteen Departments for these centers have to be moved often by camel caravan. The size of the Canteen Departments can be realized from the fact that the sales for a penny or five cents average $100,000 a month. Eighty secretaries are in charge of these Egyptian centers.

On October 19 befell the death of Sheikh Selim El Bishri, rector of the famous Al Azhar Moslem University at Cairo. He was a remarkable man, who lived to the age of ninety-three, possessed of all his faculties and holding to the end the regard of men of all races and relationships, as was evidenced by the fact that his funeral was said to be the largest ever seen in Egypt during late years. His was a broad-minded and conciliatory influence, both in the university and the community. It is recorded of him that on the occasion of the Adana massacres of 1910 he courageously published a protest against the action of the Turks, which bore evidence to the religious tolerance of which he was ever an advocate.

In a Japan national temple at the village of Iwane is a wooden idol of Vaisravana, kept as a national treasure. A couple of years or so ago the idol was under official repair and in it was found a bag of a coarse flaxen fabric containing rice seeds, with a piece of paper on which was written, in ancient Chinese, "This image has been engraved for the peace of the world, and if any one of a later generation opens it, he should put in new seeds." The professors of Tokyo Academy of Fine Arts investigated the age of the idol and the seeds, and judge them to be over 1,000 years old. The seeds were sown last spring in the land of the village agricultural association. They yielded a good crop, and grains from this 1,000-year-old seed were presented to the Emperor during the autumn military maneuvers.

The World's Sunday School Association maintains what it calls a "Surplus Material Department." From this department about 1,200 missionaries of various denominations are this year receiving gifts which will be of help to them in their work. The packets sent the different individuals each contain: two daily Bible reading Sunday school calendars; a copy of "The Gist of

the Lesson" for the current year; two Christmas musical services, the gift of two friendly publishing houses; and a number of other helpful and suggestive inclosures. Many Sunday schools and classes have been put in touch with missionaries of their own denomination, to whom they have sent designated gifts. Inquiries for information should be addressed to the World's Sunday School Association, Surplus Material Department, 216 Metropolitan Tower, New York, N. Y.

THE CHRONICLE

Arrivals in this Country

November 11. In San Francisco, Cal., Rev. and Mrs. Elmer W. Galt, of Paotingfu, Chihli District, North China Mission.

November 23. In San Francisco, Cal., Mr. and Mrs. Columbus C. Fuller, of Chikore, Rhodesia Branch, South Africa Mission.

Arrivals on the Field

September 15. In Madura District, India, Rev. and Mrs. Burleigh V. Mathews, of Battalagundu, returning from furlough.

September 20. In Peking, Chihli District, North China, Rev. and Mrs. Alfred D. Heininger, joining the mission.

September 22. In Foochow, China, Rev. and Mrs. Leonard J. Christian, returning from furlough; and Rev. and Mrs. Samuel H. Leger, joining the Foochow Mission.

September 26. In Aruppukottai, India, Rev. and Mrs. Franklin E. Jeffery, rejoining the Madura Mission after furlough.

October 3. In Foochow, China, Dr. and Mrs. Edward L. Bliss, rejoining the mission after furlough, with station at Shaowu; and Miss L. Vera McReynolds, W. B. M. I., joining the mission, with station at Inghok.

October 12. In Colombo, Ceylon, Rev. and Mrs. Giles G. Brown, returning from furlough.

October 13. In Pasumalai, India, Rev. and Mrs. John J. Banninga, returning from furlough.

October 20. In Lintsing, North China, Rev. and Mrs. V. P. Eastman, returning from furlough.

October 22. In Canton, South China Mission, Rev. and Mrs. Obed S. Johnson, returning from furlough; and Miss Mabel E. Daniels, joining the mission.

Births

August 31. In Madura, to Rev. and Mrs. Azel A. Martin, of Palani, a son, Edwin Webb.

September 17. In Vaddukkoddai, Ceylon, to Mr. and Mrs. Charles W. Miller, a daughter, Frances Louise.

December —. In Salonica, Greece, to Rev. and Mrs. J. Riggs Brewster, a son, Daniel.

Death

November 9. In Los Angeles, Cal., Rev. John W. Baird, of Samokov, Bulgaria, recently arrived in this country after forty-five years of service as a missionary. (See article, page 16.)

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Dr. Alden R. Hoover, of the Western Turkey Mission, formerly in charge of the American Hospital in Talas, Cesarea, is now Capt. A. R. Hoover, M.R.C., assigned to the surgical section of the Base Hospital at Camp Dix, N. J.

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The death occurred on October 26, in South Glastonbury, Conn., of Mrs. Mary G. Hollister Franklin, aged seventy-one years. A graduate of Mt. Holyoke Seminary in 1867, she went at once as a missionary of the American Board to Aintab, Turkey, where she served for eighteen years. Returning to America in 1886, she was, two years later, married to Mr. W. D. Franklin, of Rocky Hill, Conn.

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Mr. Isaac N. Camp, who got as far as Cairo on the way to his appointed work in Sivas, Western Turkey Mission, has made himself very helpful in relief measures and in Young Men's Christian Association work. He now bears the rank of Second Lieutenant, General Staff Intelligence, XX Corps Headquarters, E. E. F. (Egyptian Expeditionary Force), and wears, so he assures us, "tabs which are signs of 'Intelligence.'"

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We understand that Mr. Hornblower, Director of Refugees' Administration in Egypt, has especially commended to His Excellency, Gen. Sir Reginald Wingate, British High Commissioner, the services rendered by Miss Ethel W. Putney, Mrs.

Lilian C. Sewney, and Miss Mary E. Kinney in connection with the Refugees' Administration in Egypt; and that General Wingate has sent these ladies a letter conveying his appreciation of the great assistance they have rendered the Administration, and expressing his thanks therefor.

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The *Beira Post* of August 25 contained a very appreciative editorial upon Rev. C. H. Maxwell, word of whose death at Durban, Natal, had just been received. The following quotation indicates how our missionary had commended himself to the people of that African seaport, with its mixture of races and religions:—

"Broad-minded and charitable in the best sense, there was a determination and steadfastness about the Rev. C. H. Maxwell on the big points that captured the regard and respect of all with whom he was brought in contact, and his loss will be deeply felt by the community generally. To the afflicted widow and young family, so suddenly bereft of a loving husband and father, the deepest sympathy of all goes out. He did good work."

Dr. Cyril H. Haas, Miss Annie Davies, and Miss Elizabeth S. Webb have won expressions of cordial appreciation from the British Government, in London, for their services in connection with relief work for British and Russian prisoners of war in and around Adana. Dr. Haas and Miss Davies received their message of gratitude through a note addressed to the American Ambassador in London, and communicated through the Netherlands Legation in Constantinople. Miss Webb's message came in a more roundabout way, since she has come to America. M. de Willebois, the Dutch Minister in Constantinople, communicated it to the Swedish *chargé d'affaires*, in whose care the American business is left; he transmitted the statement to our State Department in Washington, which repeated it to Foreign Secretary Barton of the American Board, who forwarded it without delay to Miss Webb herself. In normal times, Dr. Haas has charge of the International Hospital in Adana; Miss Davies is associated with the mission as orphanage worker and hospital superintendent, and Miss Webb represents the W. B. M. I. in educational work and in work for women.

DONATIONS RECEIVED IN NOVEMBER

NEW ENGLAND DISTRICT

Maine

Bangor, Forest-av. Cong. ch.	5 00	
Bath, Winter-st. Cong. ch.	21 38	
Belfast, 1st Cong. ch.	26 00	
Bristol, Cong. ch.	2 00	
Brownville, Cong. ch.	1 00	
Camden, 1st Cong. ch.	41 00	
Ellsworth Falls, Union Cong. ch.	10 00	
Greenville, Union Cong. ch., for work in Turkey,	10 29	
Oxford, Cong. ch.	3 00	
Portland, Williston Cong. ch., toward support Rev. H. K. Wingate, 500; St. Lawrence Cong. ch., 25; "Portland," 50,	575 00	
Westbrook, Cong. ch.	21 69	
Yarmouth, 1st Cong. ch.	10 00	726 36
Legacies.—Waterville, Nathan W. Taylor, by Chas. S. Taylor, Ex'r,		100 00
		826 36

New Hampshire

Bartlett, Union Cong. ch.	15 00	
Derry, Central Cong. ch.	33 67	
Enfield, Cong. ch.	5 08	
Epping, Cong. ch.	2 55	
Hampstead, Cong. ch.	11 00	
Hancock, Cong. ch.	4 00	
Hollis, Cong. ch.	40 68	
Manchester, Mrs. J. A. Graf,	2 00	
Milton, 1st Cong. ch.	11 81	
Plymouth, Cong. ch.	1 00	
Wilmot, Cong. ch.	5 00	131 79

Vermont

Bellows Falls, 1st Cong. ch., toward support Rev. E. H. Ballou,	24 31	
Castleton, Cong. ch.	27 80	
Chelsea, Cong. ch., toward support Dr. C. W. Young,	19 30	
Clarendon, Cong. ch.	3 76	
East Braintree and West Brookfield, Cong. ch.	27 11	
East Charleston, Plymouth Cong. ch.	2 05	
Franklin, 1st Cong. ch.	15 12	
Highgate, Cong. ch.	4 00	
Putney, Cong. ch.	2 00	
Randolph Center, Cong. ch., toward support Dr. C. W. Young,	45 50	
Rupert, Cong. ch.	7 50	
Sudbury, Cong. ch., toward support Rev. E. A. Yarrow,	25 00	
Swanton, Cong. ch.	1 65	
Westford, Cong. ch.	40 00	
White River Junction, C. M. Carpenter,	2 00	247 10
Legacies.—Barton, Chas. W. Carter, by Herbert W. Carter, Ex'r,		95 00
		342 10

Massachusetts

Amesbury, Main-st. Cong. ch.	20 55	
Andover, Friend,	5 00	
Ashby, Cong. ch.	60 06	

Auburndale, Cong. ch. 511 69
Belchertown, Cong. ch. 19 50
Beverly, Dane-st. Cong. ch. 111 00
Boston, Central Cong. ch. (Jamaica Plain), 100; Village Cong. ch. (Dorchester), 55; Harvard Cong. ch. (Dorchester), 16.35, 171 35
Brookline, Geo. P. Davis, 19 74
Cambridge, Miss S. T. Converse, 5 00
Campello, Anna S. Benson, for work in Turkey, 10 00
Carlisle, Cong. ch. 20 00
Cohasset, 2d Cong. ch. 11 22
Concord, Trin. Cong. ch. 33 46
Dedham, 1st Cong. ch., toward support Rev. C. A. Clark, 85 48
Dover, Cong. ch. 18 70
East Bridgewater, Union Cong. ch., Friend, 10 00
Everett, 1st Cong. ch. 101 19
Fitchburg, Finnish Cong. ch. 7 75
Franklin, Cong. ch., Mr. and Mrs. W. F. Cobb, 25 00
Hatfield, Cong. ch. 170 00
Haverhill, Ward Hill Cong. ch. 5 00
Hingham, J. Wilmon Brewer, for Battalagundu, 4 00
Holbrook, Winthrop Cong. ch. 158 40
Holyoke, John K. Judd, 50 00
Lawrence, Betty Eicke, 1 00
Lynn, 1st Cong. ch. 160 00
Manchester, Cong. ch. 6 30
Medfield, 2d Cong. ch. 9 00
Merrimac, 1st Cong. ch. 24 23
Milford, 1st Cong. ch. 160 10
Millis, ch. of Christ, 19 35
Mt. Washington, Cong. ch. 20 00
Newton, Friend, in memory of Mrs. Mary M. Billings, 10 00
Newtonville, Central Cong. ch., for Shansi, 315 00
Northampton, Edwards Cong. ch. 136 80
North Rochester, Cong. ch. 15 00
Plainfield, Cong. ch. 13 00
Reading, 1st Cong. ch. 190 26
Revere, 1st Cong. ch. 33 00
Richmond, Rev. W. M. Crane, toward support Rev. E. L. Nolting, 166 67
Sharon, 1st Cong. ch. 87 12
Somerville, Highland Cong. ch. 59 33
South Wellfleet, Cong. ch. 9 35
Springfield, Hope Cong. ch., toward support Rev. B. V. Mathews, 273.43; South Cong. ch., 75; North Cong. ch., 50; St. John's Cong. ch., 6, 404 43
Swampscott, 1st Cong. ch. 20 00
Williamstown, 1st Cong. ch., 107.45; White Oaks Cong. ch., 3, 110 45
Winchester, 2d Cong. ch. 20 00
Winthrop, Union Cong. ch. 112 00
Woburn, Montvale Cong. ch. 5 00
Worcester, Plymouth Cong. ch. 299 04
——, E. M., toward support Rev. E. J. Woodall, 200 00
——, Cape Cod, 5 25—4,245 77

Legacies.—Gardner, Mrs. Augusta G. Hayward, 56 25
Newburyport, Harriet M. Savory, add'l, 16 82
Salem, Mary N. Cleaveland, by Ezra L. Woodbury, Ex'r, 500 00——573 07

4,818 84

Rhode Island

East Providence, Riverside Cong. ch. 5 76
Providence, Central Cong. ch., of which 1,200 toward support Rev. P. L. Corbin, 1,800; Plymouth Cong. ch., 85.11, 1,885 11—1,890 87

Legacies.—Westerly, Amelia A. Hall, by Samuel M. Cathcart, Ex'r, 500 00

2,390 87

Young People's Societies

Massachusetts.—Acton Center, Y. P. S. C. E., for Mt. Silinda, 10.13; Clinton, 1st Y. P. S. C. E., toward support Rev. A. J. Saunders, 25; Lowell, Eliot Y. P. S. C. E., for Shaowu, 5; North Hadley, 2d Y. P. S. C. E., 5; Quincy, Bethany Y. P. S. C. E., for Mindanao, 30, 75 13

Sunday Schools

Maine.—Greenville, Sab. sch. of Union Cong. ch., for work in Turkey, 9.71; York Village, 1st Cong. Sab. sch., 5.12, 14 83
Vermont.—Dorset, Cong. Sab. sch., for Africa, 75
Massachusetts.—Abington, 1st Cong. Sab. sch., 3.80; Newton Highlands, Cong. Sab. sch., 10.72; Norwood, 1st Cong. Sab. sch., 12.30; Pittsfield, Pilgrim Memorial Cong. Sab. sch., 5; Tyngsboro, Cong. Sab. sch., 1.46, 33 28

48 86

MIDDLE DISTRICT

Connecticut

Bristol, Cong. ch. 125 00
Darien, Cong. ch. 15 50
Ellington, Cong. ch. 74 46
Fairfield, Cong. ch. 194 57
Haddam, Cong. ch., toward support Dr. G. C. Raynolds, 16 00
Hartford, 1st ch. of Christ, 149 78
Ivoryton, Cong. ch. 12 16
Meriden, 1st Cong. ch., toward support Rev. and Mrs. J. S. Augur, 500 00
Middletown, 1st Cong. ch. 26 72
Morris, Cong. ch. 3 00
Nepaug, Cong. ch. 19 00
New Haven, 1st Cong. ch., 525; United Cong. ch., of which 200 for work of Rev. R. A. Hume, 500, 1,025 00
Northfield, Cong. ch. 11 07
North Haven, Cong. ch. 12 44
Oakville, Union Cong. ch. 36 00
Plainville, Cong. ch. 49 23
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 102 50
Salisbury, ch. of Christ, 70 92
Terryville, Friend, for Mindanao, 15 00
Thomaston, Cong. ch. 12 56
Torrington, Center Cong. ch., Member, 15 25
Washington, 1st Cong. ch. 13 00
Waterbury, Friend, 10 00
Watertown, 1st Cong. ch. 54 52
Westport, Saugatuck Cong. ch. 13 44
Windsor Locks, Cong. ch. 44 00—2,621 12

Legacies.—Stafford, Joanna B. Holt, by Marcus B. Fisk, Ex'r, 900 00
Washington, Walter Burnham, add'l, 50 00——950 00

3,571 12

New York

Aquebogue, Cong. ch. 23 38
Briarcliff Manor, Cong. ch. 80 85
Bridgewater, Cong. ch. 38 59
Brooklyn, South Cong. ch., 429.90; Central Cong. ch., 255; Bushwick-av. Cong. ch., 80; Mrs. J. L. Roberts, 200, 964 90
Candor, Cong. ch. 10 00
East Rockaway, Bethany Cong. ch. 36 00
Fulton, Cong. ch., Woman's Miss. Soc. 5 00
Mount Vernon, 1st Cong. ch., for Foochow, 40 00
New York, Broadway Tab. Cong. ch., of which 2 from Mable G. Eddy, 1,983; Forest-av. Cong. ch., Ladies, 25; Rev. Sidney L. Gulick, 25, 2,033 00
Riga, Cong. ch., toward support Rev. and Mrs. G. G. Brown, 75 00

Rochester, South Cong. ch., for Ceylon, 35 00
Rodman, Cong. ch. 15 00
Syracuse, Plymouth Cong. ch. 160 00—3,516 72

New Jersey

Egg Harbor, Emmanuel Cong. ch. 5 00
Glen Ridge, Cong. ch., toward support Dr. F. Van Allen, 256 00
Haworth, Cong. ch. 20 16
River Edge, 1st Cong. ch. 35 98
Upper Montclair, Christian Union Cong. ch., toward support Rev. F. C. Laubach, 400 00——717 14

Pennsylvania

Philadelphia, Park Cong. ch. 50 00
Pittsburgh (Allegheny), Slavonic Cong. ch. 15 00
Titusville, Swedish Cong. ch. 6 00——71 00
Legacies.—Philadelphia, Horace W. Pitkin, by Philadelphia Trust Co., Trustee, 68 93
139 93

Ohio

Akron, 1st Cong. ch. 122 00
Cincinnati, Walnut Hills Cong. ch. 38 46
Cleveland, Hough-av. Cong. ch., 73.24; Trinity Cong. ch., 23; 1st Cong. ch., 57; Highland Cong. ch., 6.85, 160 09
Kent, Cong. ch. 60 00
Ruggles, Cong. ch. 15 51
Springfield, Lagonda-av. Cong. ch. 10 00
Strongsville, Cong. ch. 20 00
Tallmadge, Cong. ch. 50 00
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 121.50; Washington-st. Cong. ch., 34.36; Park Cong. ch., 8.40, 164 26——640 32

District of Columbia

Washington, Mt. Pleasant Cong. ch., toward support Rev. W. C. Fairfield, 250; Nellie E. Marsh, 5, 255 00

Virginia

Vanderwerken, Cong. ch. 18 70

Florida

Arch Creek, Cong. ch. 5 00

Young People's Societies

Connecticut.—Liberty Hill, Y. P. S. C. E., 1.60; South Coventry, Y. P. S. C. E., for Harpoot, 10, 11 60
New York.—Patchogue, Y. P. S. C. E., of which 10 for China and 5 for Africa, 15; Syracuse, Alpha Circle of Good Will Cong. ch., toward support Rev. L. O. Wright, 25, 40 00
51 60

Sunday Schools

Connecticut.—Haddam, Cong. Sab. sch., for Africa, 10; Northfield, Cong. Sab. sch., 1.63; Putnam, 2d Cong. Sab. sch., toward support Dr. H. N. Kinnear, 7.95; West Haven, 1st Cong. Sab. sch., 25, 44 58
New York.—Brooklyn, South Cong. Sab. sch., 25; Buffalo, 1st Cong. Sab. sch., toward support Rev. and Mrs. Chas. M. Warren, 60.33; Syracuse, Good Will Cong. Sab. sch., 5, 90 33
New Jersey.—Glen Ridge, Cong. Sab. sch., toward support Dr. F. Van Allen, 100; Plainfield, Cong. Sab. sch., 112.01, 212 01
Ohio.—Chester, Cong. Sab. sch. 1 13
348 05

INTERIOR DISTRICT

Alabama

Birmingham, Independent Presb. ch., Woman's Soc. 12 00
Brantley (Liberty), Cong. ch. 3 00
Glenwood, Bethel Cong. ch. 2 00
Hackleburg, 1st Cong. ch. 6 00
Haleyville, Cong. ch. 8 00
Luverne, Cong. ch. 1 00
Troy, Cong. ch. 2 00——34 00

Texas

Edgewood, Rainey Cong. ch. 4 00

Oklahoma

Manitou, Friedens Ger. Cong. ch. 8 00
Weatherford, Zion Ger. Cong. ch., toward support Rev. C. H. Maas, 75 59——83 59

Illinois

Buda, Cong. ch. 19 51
Chicago, New 1st Cong. ch., Mrs. P. C. Sears, 20; Rogers Park Cong. ch., Amos E. Colman, 2.50, 22 50
Granville, Cong. ch. 100 00
Kewanee, 1st Cong. ch. 38 54
Lacon, Cong. ch. 10 00
Lockport, Cong. ch., for Mt. Silinda, 4 97
Melvin, Cong. ch. 2 00
Moline, 2d Cong. ch. 50 00
Peoria, 1st Cong. ch., toward support Rev. M. S. Frame, 225 00
Roscoe, Cong. ch. 4 70
Sterling, Cong. ch. 17 62
Wayne, Cong. ch. 5 60——500 44

Michigan

Durand, F. N. Conn, 10 00

Wisconsin

Amery, Cong. ch. 3 59
Broederville, Cong. ch. 1 10
Burlington, Plymouth Cong. ch., of which 25 for work among Armenians, 65 00
Fort Atkinson, 1st Cong. ch., toward support Rev. R. S. Rose, 50 00
Hillsboro, 1st Cong. ch. 20 00
Janesville, 1st Cong. ch. 18 76
Kenosha, 1st Cong. ch. 45 00
Kewaunee, Cong. ch. 15 00
Lancaster, 1st Cong. ch. 20 00
Owen, Cong. ch. 19 00
Stoughton, Cong. ch. 15 00
Sturgeon Bay, Hope Cong. ch. 30 00
Superior, Hope Cong. ch. 6 08
West Rosendale, Cong. ch. 4 00
——, Matured Conditional Gift, 9,500 00—9,812 53

Minnesota

Arco, Cong. ch. 2 00
Austin, Cong. ch. 24 00
Belgrade, Cong. ch. 35
Benson, Cong. ch. 2 14
Big Lake, Cong. ch. 2 72
Brainerd, 1st Cong. ch. 13 00
Cedar Spur, Cong. ch. 1 60
Dodge Center, Cong. ch. 3 70
Duluth, Pilgrim Cong. ch. 25 00
Fond du Lac, Cong. ch. 1 00
Glyndon, Cong. ch. 4 36
Graceville, Cong. ch. 2 20
Granada, Cong. ch. 3 20
Lake City, 1st Cong. ch. 5 90
Madison, Cong. ch. 5 00
Mahnomen, Cong. ch. 20
Marshall, Cong. ch. 4 00
Minneapolis, Plymouth Cong. ch., 195.20; Park-av. Cong. ch., 56.74; 1st Cong. ch., 30; 5th-av. Cong.

ch., 21.40; Fremont-av. Cong. ch., 18; Linden Hills Cong. ch., 15; Forest Heights Cong. ch., 14.60; Pilgrim Cong. ch., 13.10; Lynnhurst Cong. ch., 7; Lowry Hill Cong. ch., 5.38; St. Louis Park Cong. ch., .20, 376 62
Monticello, Cong. ch. 5 32
Moorhead, Cong. ch. 5 00
New Ulm, Cong. ch. 16 80
Pitt, Cong. ch. 60
Plainview, Cong. ch. 3 10
Rochester, Cong. ch., of which 25 for work in Turkey, 39 50
St. Paul, St. Anthony Park Cong. ch., 79.28; Immanuel Cong. ch., 20; Atlantic Cong. ch., .20, 99 48
Sandstone, Cong. ch. 1 85
Sleepy Eye, Cong. ch. 2 80
Springfield, Cong. ch. 87
Spring Valley, Cong. ch. 5 00
Stewartville, Cong. ch. 9 40
Waubun, Cong. ch. 2 60
Williams, Cong. ch. 26
Zumbrota, Cong. ch. 1 00——670 57

Iowa

Algona, Cong. ch. 18 15
Ames, Cong. ch. 7 00
Cedar Falls, Cong. ch. 40 00
Council Bluffs, 1st Cong. ch. 74 03
Cromwell, Cong. ch. 55 00
Davenport, Edwards Cong. ch. 21 56
Des Moines, Greenwood Cong. ch., 11.70; Plymouth Cong. ch., 10.65, 22 35
Elkader, Cong. ch. 13 80
Emmetsburg, Cong. ch. 27 50
Fort Dodge, Cong. ch. 32 00
Gaza, Cong. ch. 13 00
Genoa Bluff, Cong. ch. 8 00
Gilbert, Cong. ch. 13 29
Gilman, Cong. ch. 5 00
Iowa City, Cong. ch. 33 00
Manchester, Cong. ch. 28 00
Maquoketa, Cong. ch. 15 00
Marion, Cong. ch. 11 00
McGregor, Cong. ch. 9 20
Moville, Cong. ch. 10 50
Newton, 1st Cong. ch. 50 00
Oskaloosa, Cong. ch. 11 30
Otho, Cong. ch. 30 00
Perry, Cong. ch. 4 60
Red Oak, Cong. ch., of which 10 from W. M. S. 24 75
Riceville, Cong. ch. 20 00
Rockford, Cong. ch. 10 00
Rodney, Cong. ch. 1 37
Sloan, Cong. ch. 18 31
Somers, Cong. ch. 4 00
Strawberry Point, Cong. ch. 15 00
Stuart, Cong. ch. 61 89
Westfield, Cong. ch. 16 00
Whiting, Cong. ch. 133 00——857 60
Legacies.—Red Oak, E. M. Carey, by Chas. E. and Emma Carey, Ex'rs, 1,000 00

1,857 60

Missouri

Kansas City, Westminster Cong. ch. 700 00

North Dakota

Elbowoods, Cong. ch., of which 2 toward support Rev. R. S. Rose, 3 69
Golden Valley, Ger. Cong. churches, of which 15 toward support Rev. C. H. Maas, 35 00
Hillsboro, Cong. ch. 7 00
Willa, Neuburg, Bethesda and Freudenthal Cong. churches, 50 00—— 95 69

South Dakota

Akaska, Pilger Ger. Cong. ch., toward support Rev. C. H. Maas, 20 00
Huron, Cong. ch. 11 20
Redig, Cong. ch. 2 40
Scotland, Ger. Parish, of which 50 toward support Rev. C. H. Maas, 125 00
Tyndall, Worms Ger. Cong. ch., toward support Rev. C. H. Maas, 20; Wolf's Creek Cong. ch., toward support Rev. C. H. Maas, 20; Ger. Cong. ch., toward support Rev. C. H. Maas, 20, 60 00——218 60

Nebraska

Alma, Cong. ch. 5 00
Crete, 1st Cong. ch. 68 50
Hastings, Cong. ch. 28 00
Inland, Salem Cong. ch. 10 00
Keystone, Cong. ch. 20 00
Lincoln, 1st Cong. ch., 189; 1st Ger. Cong. ch., 35, 224 00
McCook, Cong. ch. 60 00
Sutton, 1st Ger. Cong. ch. 50 00
Weeping Water, Wm. H. Lyman, through Anna B. Lyman, 5 00——470 50

Kansas

Mound City, 1st Cong. ch. 4 50
Paola, Plymouth Cong. ch. 8 75
Sabetha, 1st Cong. ch. 50 00—— 63 25

Montana

Laurel, Ger. Cong. ch. 7 71

Colorado

Denver, 4th-av. Cong. ch. 52 50
Windsor, Ger. Cong. ch., toward support Rev. C. H. Maas, 150 00——202 50

Young People's Societies

Alabama.—Beloit, Y. P. S. C. E. of Union Cong. ch., for Mt. Silinda, 5 00
Illinois.—Chicago, Forest Glen Y. P. S. C. E., for Mt. Silinda, 12.50; do., Lake View Y. P. S. C. E., for Mt. Silinda, 10; Dover, Y. P. S. C. E., for Mt. Silinda, 2.50; Granville, Jun. Y. P. S. C. E., for Mt. Silinda, 5; La Salle, Y. P. S. C. E., for Mt. Silinda, 3; Lyonsville, Y. P. S. C. E., for Mt. Silinda, 7.50, 40 50
Michigan.—Grand Rapids, 2d Y. P. S. C. E., for Mt. Silinda, 5 00
Nebraska.—Carroll, Jun. Y. P. S. C. E. 5 00

55 50

Sunday Schools

Louisiana.—Jennings, 1st Cong. Sab. sch., for Shaowu, 30; Lake Peigneur, St. Peters Cong. Sab. sch., 1, 31 00
Texas.—Dallas, Junius Heights Cong. Sab. sch. 9 10
Illinois.—Beardstown, Cong. Sab. sch., 6; Bureau, Cong. Sab. sch., 3.52; Cherry, Cong. Sab. sch., 4; Chicago, Firman Cong. Sab. sch., 8; do., Lincoln Memorial Cong. Sab. sch., 5; Forrest, Cong. Sab. sch., 3; Geneseo, 1st Cong. Sab. sch., 9.58, 39 10
Wisconsin.—Janesville, 1st Cong. Sab. sch., 2.33; Platteville, Cong. Sab. sch., for Harpoot, 28; Racine, 1st Cong. Sab. sch., for work in Turkey, 23; South Milwaukee, 1st Cong. Sab. sch., 1.25, 54 58
Minnesota.—Ada, Cong. Sab. sch., 3.30; Excelsior, Cong. Sab. sch., 12, 15 30
Iowa.—Des Moines, Greenwood Cong. Sab. sch., 4.75; Peterson, Cong. Sab. sch., 8.14; Red Oak, Cong. Sab. sch., 6.80; Rockford, Cong. Sab. sch., 4.19; Traer, Ripley Cong. Sab. sch., Boys' Band, for Africa, 5; Waterloo, Plymouth Cong. Sab. sch., 2, 30 88
Missouri.—Sedalia, 2d Cong. Sab. sch. 2 00
North Dakota.—Golden Valley, Pilgrim Cong. Sab. sch., 1; New Rockford, Cong. Sab. sch., 12; Williston, Cong. Sab. sch., 7.50, 20 50
Nebraska.—Aurora, 1st Cong. Sab. sch., 2.59; Crawford, Cong. Sab. sch., 3;

Crete, 1st Cong. Sab. sch., 6.50; Indianola, Cong. Sab. sch., 2.40, 14 49
Colorado.—Briggsdale, Union Sab. sch., 5; Denver, Plymouth Cong. Sab. sch., 15, 20 00
236 95

PACIFIC DISTRICT

Arizona

Tombstone, 1st Cong. ch. 14 00

Utah

Salt Lake City, Phillips Cong. ch., L. H. Page, for Madura, 10 00

Idaho

Boise, Wright Cong. ch. 5 00
Bonners Ferry, Friend, 5 00
Challis, Cong. ch. 4 00
Indian Valley, Cong. ch. 4 00
McCall, Cong. ch. 2 00
Meridian, Fairview Cong. ch. 5 00
New Plymouth, Cong. ch. 5 00—— 30 00

Washington

Anacortes, Pilgrim Cong. ch., Friend, 5 00
Bellingham, Cong. ch. 12 78
Endicott, Ger. Cong. ch. 60 00
Irby, Emmaus Ger. Cong. ch., of which 80 toward support Rev. C. H. Maas, 100; Rev. G. Graedel and family, 75; Paul Graedel, 7.50, 182 50
Krupp, Zion's Cong. ch. 10 00
Quincy, Salem's Ger. Cong. ch. 30 00
Ralston, Salem Cong. ch., toward support Rev. C. H. Maas, 25 00
Ritzville, Philadelphia Ger. Cong. ch., of which 25 toward support Rev. C. H. Maas, 90; Zion Ger. Cong. ch., Ladies' Aid Soc., toward support Rev. C. H. Maas, 10, 100 00
Ruff, Ebenezer Cong. ch. 20 00
Seattle, Columbia Cong. ch. 10 27
Vancouver, Mrs. M. E. Arnold, 2 50——458 05

Oregon

Portland, 1st Cong. ch., 250; Sunnyside Cong. ch., 25; Zion Cong. ch., 5.62; Highland Cong. ch., 2, 282 62
St. Helens, Cong. ch. 3 80
Salem, Rural Cong. ch. 2 00
Scappoose, Cong. ch. 14 47——302 89

California

Berkeley, North Cong. ch. 26 14
Bowles, Cong. ch. 5 18
Ceres, 1st Cong. ch. 9 80
Ferndale, Cong. ch. 31 18
Hawthorne, Cong. ch. 9 30
Long Beach, Cong. ch. 26 35
Los Angeles, 1st Cong. ch., 72.04; Pilgrim Cong. ch., 7; Bethany Cong. ch., 2.07; Grace Cong. ch., 1.55, 82 66
Ludlow, Cong. ch., for work in Armenia, 5 55
Maricopa, Cong. ch. 16 90
Martinez, Cong. ch. 11 90
Murphys, Cong. ch. 58
National City, Cong. ch. 5 97
Niles, Cong. ch. 7 34
Oakland, Plymouth Cong. ch., 172.80; Pilgrim Cong. ch., 7.10, 179 90
Oleander, Cong. ch. 16 37
Oroville, Cong. ch. 92 65
Pacific Grove, Cong. ch. 31 62
Paradise, Cong. ch. 15 00
Pasadena, 1st Cong. ch., 77.50; Pilgrim Cong. ch., 5.75, 83 25
Paso Robles, Cong. ch. 5 58
Petaluma, Cong. ch. 13 40
Redlands, Cong. ch. 54 25
Redondo Beach, Cong. ch. 7 75
Rio Vista, Cong. ch. 5 63
San Bernardino, 1st Cong. ch. 8 01
San Diego, 1st Cong. ch., 63.75; La Jolla Cong. ch., 18.60, 82 35
San Jacinto, Cong. ch. 1 50
San Mateo, Cong. ch. 9 00
Santa Rosa, 1st Cong. ch. 8 78
Suisun, Cong. ch. 5 00
Villa Park, Cong. ch. 6 18
Whittier, Cong. ch., toward support Rev. C. A. Reed, 40 00——905 07

Hawaii

Honolulu, Woman's Board of Missions of the Pacific Islands, of which 30 for Pangchwang and 30 for Mt. Silinda, 60 00

Sunday Schools

Utah.—Provo, Cong. Sab. sch. 2 00
California.—Oneonta, Cong. Sab. sch., for work in Africa, 5 00
7 00

MISCELLANEOUS

Canada

Hamilton, Homer J. Hale, 5 00

From the *Canada Congregational Foreign Missionary Society*
H. W. Barker, Toronto, Ontario, Treasurer 3,500 00

Mindanao Medical Work

New York.—Tarrytown, Mrs. E. B. Monroe, 200 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For sundry missions in part, 9,754 19
For housekeeping grants for missionaries, North China, 150 00
For repairs on Inanda Seminary, Inanda, 300 00
For taxes on Gedik Pasha property, 169 05
For moving girls' school building, Diongloh, 1,500 00
Toward girls' school building, Chihuahua, 300 00
Toward woman's hospital building, Madura, 15,000 00– 27,173 24

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For building fund in Dondi, care Mrs. M. M. Webster, 650 00
For new Bible school building, Peking, 10,000 00
For Lucy Perry Noble Bible School, Madura, 2,000 00– 12,650 00

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer 1,150 00

40,973 24

Additional Donations for Special Objects

Maine.—South Berwick, Jotham Sewall, for hospital, care Dr. and Mrs. H. N. Kinnear, 50 00
New Hampshire.—Birch Island and vicinity, Summer Campers, for the Smile of God Chapel, care Rev. E. H. Smith, 111; Meriden, Students of Kimball Union Academy, for pupil, care Miss Isabelle Phelps, 20; ——, Friend, of which 300 for work, care Rev. E. H. Smith, 280 for work, care Rev. Hilton Pedley, 150 for work, care

Rev. R. E. Chandler, and 100 for work, care Rev. H. W. Hubbard, 810; ——, Friend, of which 15 for special needs, 25 for Bible-woman work, and 50 for day schools, all care Miss Abbie G. Chapin, 90, 1,031 00

Vermont.—Sudbury, Cong. ch., Ladies' Miss. Soc., for use of Rev. E. A. Yarrow, 5 00

Massachusetts.—Cliftondale, Cong. Sab. sch., Young Men's Class, for chapel, care Rev. E. H. Smith, 50; East Bridgewater, Union Cong. Sab. sch., for scholarship, care Rev. J. X. Miller, 25; Fall River, Central Cong. ch., for debt in school work, care Mrs. E. S. Cobb, 200; Lawrence, Lawrence-st. Cong. ch., Alpha Circle of King's Daughters, for work, care Mrs. T. D. Christie, 105; Lowell, Solomon Robitschik, for hospital, care Dr. and Mrs. H. N. Kinnear, 2; Monson, Cong. Sab. sch., Prim. Dept., for pupil, care Miss Esther B. Fowler, 20; Pittsfield, Pilgrim Memorial Cong. Sab. sch., for orphanage, care Rev. J. H. Pettee, 5; Springfield, Dr. and Mrs. Robert A. Clark, for bed in hospital, care Dr. F. F. Tucker, 10; Williamstown, Franklin Carter, for student aid, care Rev. W. M. Zumbro, 50; Worcester, Jennie L. Putnam, for use of Rev. F. J. Woodward, 20; do., Gordon Berry, for Kobe College Gymnasium, care Miss Charlotte B. DeForest, 15; ——, E., of which 200 for work, care Rev. W. P. Elwood, and 100 for work, care Rev. J. X. Miller, 300, 802 00

Rhode Island.—Providence, Central Cong. ch., Ministering Children's League, for native teacher, care Rev. P. L. Corbin, 42 00

Connecticut.—Hartford, Immanuel Cong. ch., Women's Soc., for work, care Rev. and Mrs. L. Henry Gates, 37; West Haven, 1st Cong. Sab. sch., for maintenance of house boat, care Rev. G. H. Hubbard, 25, 62 00

New York.—Binghamton, C. W. Loomis, for native helper, care Dr. L. H. Beals, 20; Brooklyn, Clinton-av. Y. P. S. C. E., for Beulah Land Chapel, care Rev. L. C. Porter, 300; New York, Rev. Edw. Lincoln Smith, for student aid, care Rev. W. M. Zumbro, 50; Port Chester, Letitia Simons, for school, care Rev. T. D. Christie, 25; Poughkeepsie, Mrs. Fannie R. Sweeny, for work, care Mrs. D. R. Wickes, 25; Rochester, Edward F. Davison, for pupil, care Rev. J. H. Pettee, 50; White Plains, Chatterton Hills Sab. sch. of Westchester Cong. ch., for school, care Miss Jean Gordon, 25, 495 00

New Jersey.—Glen Ridge, Cong. Sab. sch., for bed in hospital, care Dr. F. Van Allen, 40 00

Pennsylvania.—Palm, Merry Workers Bible Class of Schwenkfelder Sab. sch., for work, care Miss F. K. Heebner, 11; Worcester, Wohela Class of Schwenkfelder Sab. sch., for do., care do., 10; ——, Middle District, Ladies' Aid Soc., for use of Miss F. K. Heebner, 25, 46 00

Ohio.—Oberlin, Oberlin-Shansi Memorial Assn., for schools in Shansi, 300 00

Illinois.—Chicago, Kenwood Evan. ch., for school, care Rev. T. D. Christie, 80; do., Frank H. Tuthill, for house, Shaowu, 400; ——, Friend, for restoring buildings injured and destroyed by the flood, North China, 2,000, 2,480 00

Michigan.—Big Rapids, 1st Y. P. S. C. E., for pupil, care Rev. J. J. Banninga, 20 00

Iowa.—Chester, Cong. Sab. sch., for use of Dana K. Getchell, 6.74; Denmark, Mary E. Houston, for work, care Mrs. W. E. Hitchcock, 25, 31 74

Missouri.—Kansas City, Westminster Cong. Sab. sch., for hospital, care Dr. W. A. Hemingway, 20; Springfield, Friend, through Rev. J. F. Graf, for work, care Miss J. L. Graf, 16, 36 00

North Dakota.—Grand Forks, O. A. Webster, for native helper, care Mrs. M. M. Webster, 15 00

South Dakota.—Tyndale, Worms and Wolf's Creek, Ger. Cong. chs., for work, care Miss J. L. Graf, 60 00

Nebraska.—Franklin, A. A. Galt, for evangelistic work, formerly care Rev. H. S. Galt, 100; Lincoln, Geo. O. Smith, for native helper, care Dr. F. F. Tucker, 45, 145 00

Kansas.—Onaga, Y. P. S. C. E., for use of Rev. H. A. Maynard, 13 00

Wyoming.—Clearmont, Rene Burton, for pupil, care Mrs. Geo. B. Cowles, 10 60

Arizona.—Phœnix, Mrs. Geo. M. Bealey, for work, care Mrs. L. L. Lorbeer, 10 00

Washington.—Irby, Rev. G. Graedel and family, for use of Rev. J. H. Pettee, 20 00

California.—Claremont, Cong. Sab. sch., for Bible-woman, care Rev. R. A. Hume, 9; Mill Valley, Mrs. Ernest A. Evans, for East Street work, care Rev. E. W. Galt, 100; Upland, Aurelia S. Harwood, for work, care Rev. W. O. Pye, 200, 309 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For work, care Miss Isabelle Phelps,	50 00	
For Bible-woman, care Mrs. W. N. Chambers,	37 50	
For pupil, care Miss Sarah Stimpson,	10 00	—— 97 50

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer

For use of Mrs. S. S. Dewey,	25 00	
For work, care Rev. F. P. Beach,	4 00	
For pupil, care Miss Daisy D. Brown,	5 00	
For Bible-woman, care Mrs. L. H. Beals,	6 25	—— 40 25

Income St. Paul's Institute

For St. Paul's Institute, 412 50

Tehchow Hospital Work

From China Medical Board, Rockefeller Foundation, for part running expenses of Tehchow Hospital, 259 69

6,833 28

Donations received in November, 82,932 49
Legacies received in November, 3,287 00

86,219 49

Total from September 1, 1917, to November 30, 1917. Donations, $239,628.66; Legacies, $29,463.28 = $269,091.94.

Advance Work in the Philippines

New Hampshire.—Exeter, Rev. E. B. Pike, 1 00
Oregon.—Portland, J. H. Abbott, 30 00

31 00

Philippine Islands Launch

Massachusetts.—Holyoke, 2d Cong. ch. 18 00

Elizabeth Barrows Ussher Memorial Hospital Fund

Connecticut.—Salisbury, Cong. Sab. sch., Mrs. Hubbard's class, 3 00
South Carolina.—Greenville, 1st Presb. ch., 8; Annie Barr, 1, 9 00

12 00

Our Greatest Missionary Call

The American Board calls for 300 new workers at the earliest possible moment

This is more than three times the number asked for in a normal year. The reason for the great expansion is to be found in the depletion of the missionary force in India and Africa, and in the necessity of at once organizing a band of workers for rehabilitation work in Turkey the moment peace is declared.

The American Board believes in Preparedness

The situation in Turkey and the Balkans is so extreme, both in the matter of need and opportunity, that the Board does not dare to wait until the war is over before organizing an advance. We must secure our new missionaries right *now*, and have them ready to move upon Turkey the moment conditions make possible. For this purpose alone we are calling for 175 new workers, 110 for the General Board and 65 for the three Woman's Boards. This is probably the largest order for new missionaries ever issued by any Board for one country.

Let the Challenge ring through the Churches

We count upon our college leaders, but especially upon our pastors, to spread abroad this challenging appeal for new recruits. All kinds of workers are needed: ordained men, physicians, nurses, educators, evangelistic workers, men and women. Write for our special circular of information.

The American Board

14 Beacon Street *Boston, Mass.*

THE TEMPLE OF HEAVEN IN SEOUL, KOREA